THE Life and Death OF Mr. VAVASOR POWELL,

THAT

Faithful Minister and Confessor of JESUS CHRIST.

Wherein his Eminent Conversion, Laborious, Successful Ministry, Excellent Conversation, Confession of Faith, Worthy Sayings, Choice Experiences, Various Sufferings, and other Remarkable Passages, in his Life, and at his Death, are faithfully Recorded for Publick benefit.

WITH

Some ELOGIES and EPITAPHS by His FRIENDS.

Heb. 11. 4, *Who being dead yet speaketh.*
11. 38. *Of whom the World was not worthy.*
Rev. 14. 13. *Blessed are the dead, which dye in the Lord, they rest from their Labours, and their Works follow them.*

Printed in the Year MDCLXXI.

HARVARD COLLEGE
MAR 15 1921
LIBRARY
minot fund

An Advertiſement to the Reader.

MR. Powel, *a little before his death ſpent much time, and pains, in the compoſing a new Concordance to the Holy Bible, with the chief Acceptations of the principal words in the Old and New Teſtament, having alſo added marks to diſtinguiſh the Commands, Promiſes, and Threatnings. The ſame is now Printed for publick good, and to be had bound up with the Bible in* 8to. *or in* 12o. *at Bookſellers Shops in* London, *&c. Alſo bound alone, at* 2 s. *in* 12o. *and* 2 s. 6 d. *in* 8to. *being more uſefull than any extant of like volume.*

PREFACE.

THe holy Spirit tells us, that whilſt the wicked are to periſh as their own dung their names rot, and memories blotted out, and cut off from the Earth. That the memory of the Juſt is to be bleſſed, to be had in everlaſting remembrance, and as an eternal excelleny, they are to be the joy of many Generations.

And therefore is it that the Pen men of the Scripture have been ſo careful to tranſmit to poſterity, ſo faithful an account of the Worthies of former Generations, to inſtruct others (no doubt in like manner) to Record, and Preſerve the memories of Worthy men in after Generations.

And (urely not without ſpecial deſign of ſingular uſe, and advantage when we conſider,

Firſt, how much it tends to vindicate and preſerve the precious ſavour of their names, who for righteouſneſs ſake have been vilified, and reproached, caſt out as evil, and eſteemed as Dung, and off ſcouring. And,

Secondly, How much God is like to be glorified on their behalf, for putting ſo much Heavenly Treaſure in Earthen Veſſels, and ſo fully magnifying his grace in them, and by them.

Thirdly, (and eſpecially) by the holding forth thoſe Virtues, Graces, and Excellencies, that ſhined in them, they may though dead, yet be ſpeaking, and ſo become living Monuments, Patterns, Examples, and Preachers, to them that come after them. So that their Faith, Love, Patience, Humility, Zeal, Courage, Wiſdom, Temperance, may provoke, inſtruct, and comfort many: Their Temptations Tribulations, patient Sufferings, and Experiences, help, and ſtrengthen more.

And of admirable uſe to the Church (no doubt) in all

ages have been the Books of Martyrs, and Lives of the Eminent Saints, and Confessors that have done, and suffered worthily in their dayes: Men for the most part being apter to be Governed by Example than by Precept.

And therefore are those frequent, and special Exhortations, Heb. 6. 9. Be ye followers of them, who through faith and patience, have inherited Promises. *Jam.* 5. 10. Take my Brethren the Prophets, who have spoken to you in the name of the Lord, for an Example of suffering affliction, and of patience. *Heb.* 13. 7. Remember them which had the rule over you, whose faith follow, considering the end of their conversation. *Prov.* 2. 20. That thou mayest walk in the wayes of good men, and keep the paths of the Righteous. *Cant.* 1. 8. Go thy way forth by the footsteps of the Flock. *Psal.* 37. 37. Mark the perfect man, and behold the upright, for the end of that man is peace. *Heb.* 12. 1. Wherefore seeing we are also compassed about with so great a Cloud of Witnesses (*viz. the Catalogue of Eminent Saints, Martyrs, & Confessors in the former Chapter*) let us lay aside (*after their Example*) every weight, and the sin which doth so easily beset, and let us run with patience, the race set before us, looking as especially unto Jesus. *Heb.* 12. 2. So also to *Abraham* our Father. *Es.* 51. 1. That we may walk in his Steps. *Rom.* 4. 12. *The good Kings in* Israel *took* David *for their* Pattern, *and therefore are said to do right as did* David *their Father, walking in his way: The evil Kings were said not to walk with him, but taking* Jeroboam *for their Example to follow his steps.*

Fourthly, *A faithful record of the worth and excellency of good men, is of excellent use to help forward the conviction, or agravate and further the condemnation of malicious Persecutors; who may thereby better understand who they are they have gone forth against, what Persons of honour, worth, and renown, and how like the Children of Kings*, Judg. 8. 18. *And that the reason of their*

their ſo lifting up hand and heel againſt them, is no other than theirs of old mentioned, 1 Joh. 3. 12. Joh. 5. 16. Joh. 15. 18, 19, 21. Joh. 16. 2, 3. & 8. 44. 1 Cor. 2. 8. Joh. 7. 7. Pſal. 35. 7.

And to be informed therefore, of that undoubted wrath and vengeance that will certainly overtake all ſuch, who not only imbrue their hands in the innocent blood of the Righteous in their day (which cries for vengeance againſt them) but become guilty alſo, of all the blood that from the beginning of the World, upon like account, and in like ſpirit hath been ſhed, as Mat. 23. 34, 35. *And that what evil, in word, or deed, hath been done to any of the Saints, upon the account of Righteouſneſs, is reckoned as done to the very perſon of Chriſt,* Mat. 25. 31, &c.

Fifthly, *That Gods diſpleaſure, and voyce of his Rod, to the Generation where ſuch ſtroaks are, may be the better felt, heard, and layed to heart, where ſuch perſons of worth and excellency are ſnatcht away, ſuch Angels, Ambaſſadours, Fathers recalled, ſuch ſhining Stars, burning Lights, ſavoury Salt taken away, ſuch Chariots and Horſemen of* Iſrael *removed, foretelling greater judgements alſo neer at hand, and loudly calling for due ſearch after the cauſe,* Jer. 2. 20. *as well as a true repentance, and ſpeedy reformation for the ſame.*

And ſo is the preſerved Memory of the Juſt bleſſed, to the glory of God, to preſent and future Generations, to Saints and Sinners, good and bad, here and hereafter, in this World, and that which is to come.

In which bleſſed Service, is this deſigned undertaking, to be adding another Link to the Chain of Worthies, another Witneſs, to the Cloud of Witneſſes: by endeavouring hereby to recommend, and preſerve, his precious Memory, who by the account yet obtained of him, you will perceive hath attained ſo good a degree, done ſo worthily in Ephrata, *and famouſly in* Bethlehem, *and certainly obtained a name, if not with the three, yet among the thirty of our* Davids *Worthies.*

Which

Which may be more obvious when you consider what is faithfully said of him.

First, *In his eminent Conversion, who was taken in his Enmity and prophaneſs, led gradually through legal darkneſs, terrours, and bonds to Goſpel light, love, and liberty.*

Secondly, *In his ſignal temptations, and tribulations, inward, and outward, by Sin, World, Satan, and the gracious ſupports under all.*

Thirdly, *In his Narraritical dedication to the Miniſtry, wherein his dexterous and eminent skill, unwearied activity, ſingular faithfulneſs, and admirable ſucceſs, appeared beyond many.*

Fourthly, *In the perils, hazards, jeopardies, perſecutions, impriſonments that he underwent for the Goſpel, inſomuch, that (it is conceived) it may be as truly ſaid of him, as any ſince the primitive days, what was ſaid of the Apoſtle* Paul, 2 Cor. 6. 4, &c. 11. 26, &c.

You have ſome account of him, not only in his heart-walk, but in his Houſe-Church, and Generation-walk alſo.

First, *You have ſome diſcovery of his heart-walk, out of ſome part of his Diary, wherein you find his vigilant, vigorous, and ſteady watch, not only to improve the motions of the ſpirit, but to withſtand the motions of ſin and Satan: his cloſe and hard perſuit after God, by all ways & means to keep the heart clean, and the life holy, to keep up grace in the act, & godlineſs in the power thereof, obſerving daily his ſpiritual experiences both in his gettings, & loſings.*

Secondly, *You have ſome account alſo of him in his family-walk (which ſo much beſpeaks the Chriſtian) wherein you find him as a man of knowledge, filling up every Relation in the fear of God, managing his affairs with diſcretion, doing not only the things that were juſt and equal, but ſingular alſo. Deſigning with* Joſhua, *that he, and his houſe might ſerve the Lord, which he cared for in the firſt place, witneſſing therein a ſingular love and regard to all the ſouls under his roof. A ſtrict and zealous obſerver of*

the

the Sabbath, a great lover of Hospitality, administring with liberal heart and hand to all, especially to the houshold of Faith, insomuch that the blessing of him that was ready to perish came upon him, causing the widows heart to sing for joy, eyes to the blind, feet to the lame, a father to the poor, and the cause he knew not, he searched out, Job 29. 30, 31. *and so divising liberal things, by liberal things he stood.*

Thirdly, *You have some thing of him also in his Church-walk, wherein he approved himself a workman that needed not to be ashamed, rightly dividing the word, to every one a portion, giving bread in due season; taking heed to himself, and to all the Flock over which the Holy Ghost had made him an Overseer, to feed the Church of God, which he purchased with his own blood, taking the oversight thereof, not by constraint but willingly, not for filthy lucre but of a ready mind. And having the word of God dwelling richly with him in all wisdom, did teach, and admonish, in Psalms, Hymns, and spiritual Sorgs. A true lover, and an affectionate promoter of peace and holiness, a zealous, and impartial withstander of sin, errour, and prophaness. One that had dexterous skill to get into the hearts of sinners. And one to whom the Lord had given the tongue of the Learned, that knew how to speak a word in due season, to him that was weary, very compassionate, and tender hearted, full of true sympothy, and fellow feeling under all weaknesses, and temptations, that attended any being experimentally able to administer consolation by the comfort wherewith he himself (under many tryals) had been supported, and comforted by the Lord.*

Fourthly, *You have some account also how he behaved himself in his Generation-Walk, wherein you will find he witnessed in a publick spirit much sincere love to his Country, great faithfulness, courage, and activity to the Cause and Interest of Christ, as it was stated for him against Antichrist, and so covenanted for, & pleaded in his*

day.

day. And in the asserting and managing thereof (it may be said of him that) he bore in his Body the marks of our Lord Jesus, and to which he was faithful from first to last, even to death. And not with so many that appeared so zealously, cursing Meroz *at first for not helping the Lord against the mighty, and soon after fell in with the mighty against the Lord: Nor with so many Princes, Elders, and Fathers (contrary to former Covenants and Ingagements) who made a Captain to go back again into* Ægypt, *to the building again the things that they had pulled down, and pulling down the things they had built. But did in that day of tryal, you'll find, as zealously and impartially, withstand his Friends for Hypocrisy, and Apostacy, as others, for Prophaness and Superstition, foretelling, and lamenting such steps, as the certain foundation of ruine, and confusion.*

Neither did he see cause, as an evil doer, in reproach to Christ, and his cause pleaded by him, to beg and give thanks for pardon, for serving of him. Nor to deny, forsake, and forswear his Master, and Crucified Cause, but with courage and faithfulness, you'll find him bearing of, and rejoycing under the Cross, owning and confessing him, as well at Gibbet, and in the Supulchre, as when the Hosannahs *were sung to him. And so keeping the word of his patience, serving his Generation according to the will of God, he fell asleep, dying in the assured Faith, and Hope of the Resurrection of that Cause that he had so done, and suffered for; so lived, and dyed in.*

It is true, under all the Worth and Excellency spoken of, you'll find him also, a man of like passions with his Brethren, and not without his infirmities, having all this Heavenly Treasure in an Earthen Vessel, and being a Son of Adam, *as well as a man of God, that he might not be esteemed of more than was meet, and that Christ alone might have the prehemiuency, to be the great Example, and to be imitated in all things, the best of men being no otherwise to be followed, than as they follow Christ, because, as saith the Apostle, in many things we offend all. The natural infirmity that he much groaned under, and complained of, was, passion and rashness, and which he would, when overtaken with, make haste out of, and with due acknowledgements for his evil therein, return speedily to a sweet frame and temper again.*

It remains, that since the pleasure of the Lord is thus manifested in the removing such a Father, with many other such like eminent ones a late from us; that the due improvement of such sad providences be endeavoured according to the ends before hinted; whereby our holy Powels, *excellent* Bridges, *worthy* Blakes, *faithful* Woods, *may yet, though dead, live, and preach to us; and may be a means to help forward the cry of doubling the spirit of the* Elias's *that are taken away, upon the* Elisha's *remaining.*

&c.

Mr. *POWEL'S*

ACCOUNT

OF HIS

Converſion *and* Miniſtry.

Some Remarkable Paſſages in the Life of Mr. Vavaſor Powel *from his Converſion to his Death, being the ſpace of* 30 *years and upwards, written with his own hand and found with the Confeſſion of his Faith, and other Memorable occurrences among his Papers*

Till the twentieth Year of my age, though I was trained up in learning from my Childhood, yet I was as moſt Youths are, not only ignorant of the knowledge of God, and of his ſon Jeſus Chriſt, and of Regeneration, and other Myſteries of the Goſpel, and of my own miſerable eſtate by Nature; but I was alſo very active and forward in the perſuit of the pleaſures and vanities of this wick-

ed world, and juſtly tearmed as I was by my Companions and School-fellows, *Dux omnium malorum*, Captain or Leader of or in all evil, only drunkenneſs I much hated, looking upon it as ſuch an unnatural thing that the moſt greedy ſilly Beaſts abſtain from it, and I wondred that perſons could delight in that which had neither true pleaſure profit nor honour in it; I had no eſteem for the holy Scriptures, nor cared at all to look into them, but either Hyſtorical or Poetical Books, Romances and the like were all my delight, the Sabbath I much profaned by all ſports, though God was pleaſed to magnifie his grace ſo much as to make that the occaſion of my Converſion: For being one Lords day a ſtander by and beholder of thoſe that broke the Sabbath by divers Games, being then my ſelf a Reader of Common-Prayers, and in the habit of a fooliſh Shepheard, I was aſhamed to play with them, yet took as much pleaſure therein as if I had; whereupon a Godly grave Profeſſour of Religion (one of thoſe then called *Puritans*) ſeeing me there, came to me, and very ſoberly and mildly asked me, doth it become you Sir that are a Scholar and one that teacheth others, to break the Lords Sabbath thus? to whom I anſwered as thoſe ſcoffers in *Malachy*, Wherein do I break it; you ſee me onely ſtand by but I do not play at all; to which he replyed, but you find your own pleaſure herein by looking on, and this God forbids in his holy Word, ſo he opened his Bible and read theſe words in *Eſa.* 58. 13. and perticularly that expreſſion. *Not finding thy own pleaſure upon the ſabbath day*; ſuch was the partinency of the place and the power that came with the word, I was for the preſent ſilent, and took it ſo far into conſideration, as to reſolve never to tranſgreſs in the like kind again, which reſolution God enabled me to perform, though as yet I was not at all convinced of my loſt eſtate by nature, nor of the want of Chriſt.

But

But about a year after I had a call to hear a godly excellent Preacher, who in his Uses shew'd that they who would go to heaven must do four sorts of services: Namely hard service, costly service, derided service, and forlorn service; upon the last he did (as I thought) begin to put me to question whether I was such a one as was singular, or did walk in that way wherein fewest walked, or had performed any of those services, and the more I examined my self, the more I was convinced I had not, which began to disquiet me much, and made me go into private, where in darkness I struggled not knowing what to do and was ashamed to inquire, having never yet read seriously any part of the holy Scripture nor any other Godly book, nor never prayed privately except by book, and forms, and that formally without understanding sense, faith or the spirit of supplication, for which things I began to be troubled, but yet knew not what course to take, but resolved to cast my self down before God on my knees, and acknowledge I was in such estate I knew not what to do, unless he would direct and help me, being much discouraged by my own weakness and ignorance, then by a choice providence I came to find a book written by Doctor *Sibbes*, called the bruised Reed, and by reading that I found there was incouragement for weak ones, and such who had but a smoak of true desire though the fire of grace did not appear in them, yet still I was like one groping in the dark, till God sent a most holy sober mortified Christian to me, who seeing me like a Char-coal that had been in the fire, yet without light and life, he pitried my condition, and began to tell me, what a hard work the work of conversion was, it being no less then to make a stone flesh, and darkness light; these with many such words began to sink and to enter deep into my heart, and from that time I took up the profession of Godliness although

the foundation work was not laid deep enough, ſo as to have the heart mortified for, or from ſin, but I was diſquieted within me, and like a Boat toſſed upon the waves, that could make to no ſhore for ſafety.

At this time the Lord viſited me with a very ſore and great pain of the Tooth-ach, which continued divers days and nights together, in great extremity, ſo that with the violence thereof, I thought I ſhould have been deprived of my ſenſes, or life; and by another good providence, I met with a little book of Mr. *Perkins*, and in that, with this expreſſion, if the pains of one little bone, or tooth, be ſo grievous for a few days, what then will the pains of the whole body and ſoul be in hell for evermore? Upon this my terrour began in Conſcience to that degree, that it made the other pain to ſeem ſomewhat more eaſie, and both together, put me upon crying out to God with greater ſenſe then before, and between fear and pain, a troubled muddy ſpirit of prayer began to ſpring up, and perceiving I had ſome help, I pumped harder, and ſo found at laſt my heart began to be inlarged with confeſſions, and my ſins were brought into remembrance, for which I arraigned my ſelf, and lay in my own thoughts as a convicted and guilty perſon; but all the while I knew not how, or by whom to become guiltleſs, or to attain pardon, all this while I never looked on the Scripture, nay, I laid aſide that book called the bruiſed Reed, as too good for me to read, and wherein I could expect no comfort.

But very ſhortly after, hearing of another very famous godly Preacher, I reſolved to go hear him, he Preached that day upon *Mark* 16. 15. *Go and Preach the Goſpel to every creature, He that believes and is baptized ſhall be ſaved.* Out of which words he ſhewed, that as the Goſpel was to be Preached to every creature, ſo none could be ſaved but ſuch as did believe in Chriſt, which afterwards, by comparing it with *John* 1: 12. He

ſhewed

ſhewed that it was to receive Chriſt, and thereupon he encouraged all to receive Chriſt, becauſe he would ſupply all their wants, ſtrengthen them under all their weakneſſes, ſuccour them againſt all their temptations and the like; upon the urging of which motives, I was much encouraged and perſwaded to be willing to receive and take Chriſt upon his own termes; but then he ſhewed that they who would have Chriſt and ſalvation by him, muſt do the hardeſt, learn the harſheſt part with the ſweeteſt, and ſuffer the foreſt things; which words being ſutable to thoſe that wrought the firſt conviction upon me by another, they were ſo much the more obſervable, and as a ſecond wedge clave my heart ſomewhat more, made deeper entrance, and cauſed further reſolutions in me to ſeek to perform thoſe particulars, and to that end I began to read the Bible, to pray often in private, and to hear the ſtricteſt Preachers, and to leave off my old Companions, and to chuſe others who profeſſed Religion, with whom I went to private and publick faſts, held Chriſtian conferences, &c.

Upon further hearing concerning the old heart and body of corruption and that every man had ſome maſter and beloved ſin, and that there was a neceſſity of having the heart changed, and corruption mortified, and ſubdued, the Lord ſhewed me hereby the ſad, and loſt Eſtate my ſoul was in for want thereof; and now the work of compunction, and contrition began in me with many deep ſighs and bitter tears, ſelf-loathing, and ſelf-abaſing, confeſſing of former ſins, ſorrowing, and judgeing my ſelf for them, and ſtriving againſt them, and ſeeking to kill them by long abſtinence from Meat, by much watchfulneſs, by drinking cold water onely, many Months together, by tying up myſelf to eat ſo many bits of Meat, (and that of the courſeſt ſort too) at every meal (ſome times

ſix, ſome times eight, and twelve was a great meal with me) and by this means I thought to overcome the Fleſh, and flying ſometimes to the holy command of God againſt ſin, by which I found no other relief than a School-boy doth, who complains to his Maſter againſt the hardneſs of his Leſſon: *Rom.* 7. 9, for the Commandement came, ſtirred and revived ſin, and ſo I began to dye and deſpair; the Law telling me I was a condemned ſinner, the juſtice and terrours of God did ſeize upon my Conſcience, and the ſpirit of fear and bondage (as the fruit of the Law, and an effect of Gods wrath) did bind me like a Priſoner, to anſwer every breach of the Law, *Rom.* 11. 32. Not leading me to Chriſt, but reſtraining me from him, and ſhutting me up in unbelief. And when ſometimes through energy and earneſtneſs of ſpirit in Prayer, I called God Father, had checks upon my Conſcience for my over-confidence, and preſumption; and to pacifie and ſilence this charge, I was forced to confeſs my ſin of misbelief, or falſe faith, and watch my tongue from uttering any ſuch boldneſs for the time to come.

Thus finding no relief from the Law, or command of God, but the threats and Judgements thereof, ſcorching, whipping, and wounding my ſoul, I looked out for ſome ſuitable promiſe not any promiſe of Juſtification, but of Sanctification, as *Ezek.* 36. 26. 18. *Mich.* 7. 19. *That God would give a new heart, and would ſubdue Iniquities.* So I fell a praying over theſe, and the like promiſes; but finding no anſwer of prayer, my heart no more ſanctified, nor my corruptions ſubdued. The next work (at the inſtigation of Satan) was to conclude that I had no right to any promiſe, being out of Chriſt, and that all my prayers were an abomination to God: and ſo I began to queſtion whether it was beſt for me to continue in prayer or to forbear. But I was not long under that temptation;

con-

conſidering that prayer was a moral duty, and to be performed by all, and that the ſin of, or in a duty, ſhould not make a man neglect his duty: for upon the ſame account a man muſt leave plowing, becauſe the Scripture ſaith, *the Plowing of the wicked is ſin, Prov.* 21.4. Hereupon I purpoſed to be more diligent to get into Chriſt, and to have a new heart, that ſo I might perform my duty acceptably; I alſo reſolved to prepare my ſelf more for prayer, to ſearch and keep my heart more carefully, and cloſly in my duty to God; and if vain thoughts, hardneſs, or ſtreightneſs of my heart, *&c.* did prevaile, then after the duty, I had (as the Apoſtle ſaith, *Heb.* 10.2.) conſcience of ſin, or my conſcience ſmiting, condemning, and diſquieting me, ſending, and driving me to prayer again immediately, it may be twice, thrice, or oftner together; yea making me often times to riſe out of my bed ſeveral times in a night, and forcing me on my bare knees on the cold floor, as if that had been more pleaſing to God: But all this being done in my own ſtrength, under a covenant of works, and to work a ſelf righteouſneſs (both to pleaſe God, and to pacifie my own conſcience) as it was unacceptable to God, ſo unprofitable to me.

Then hearing that Chriſt was ſent from, and tendered by God his Father to ſinners; I thought of coming to Chriſt, but durſt not, through a miſtake in the meaning of ſome Scriptures, as that invitation of Chriſt, *Matth.* 11.28. *Come unto me all you that are weary and heavy laden:* and thoſe words, *Luke* 19.10. *I came to ſeek, and to ſave that which was loſt:* from whence I concluded, that none were invited by Chriſt, but thoſe that are weary and heavy laden, and ſuch as ſee and feel their loſt condition, whereas it is meant, that they in an eſpecial manner are invited. I concluded I was not yet fit nor qualified for Chriſt, but muſt,

have a pretious work wrought in me, to that end I ſuppoſed a greater and clearer ſight of ſin was needful therefore I often and earneſtly prayed, that God would perform that promiſe, *Ezek.* 6. 9. *They ſhall loath themſelves for the evil they have committed in all their Abominations*: Yea, I delired (though not underſtanding what I ſaid) that God would let Satan appear in ſome ſhape to terrifie me, that by that means I might ſee my danger, ſo much the more to induce me to fly to Chriſt.

Hereupon Satan took advantage and opportunity, and as he did formerly to *Saul*, ſo he appeared ſeveral times, and in ſeveral wayes to me: as once like a houſe, ſtood directly in my way, with which ſight I fell upon my face as dead, and after a while crying unto the Lord *I* had a little ſtrength by which *I* was enabled to go home, but was thereupon ſick ſeveral dayes after: Another time, being alone in my Chamber, late at night at Prayer, and the door ſhut, *I* continued in Prayer till the Candle went out, and as *I* went on, *I* ſenſibly perceived a ſtrong cold wind to blow, my hair was like to *Eliphaz*, *Job* 4. 14, 15. and had the ſame effect, for it made the hair of my fleſh to ſtand up, and cauſed all my bones to ſhake, and on the ſuddain *I* heard one walk about me, trampling upon the Chamber floor, as if it had been ſome heavie big man, upon which *I* grew ſo fearful, and unbelieving, that *I* ran down ſhutting, and haſping the door after me, and called up ſome of the family, telling them there was a thief in the room, but it proved in the end, to be no other than that ſpiritual thief, and murderer Satan, who did both then, and at ſeveral other times greatly affright and terrifie me, not onely by his ſecret workings in the conſcience, but by viſible repreſentations, and outwardly real apparitions: At this time and long after, he alſo ſhewed me my ſins,

in

in their number, and nature, to be such, and so many as that there was no pardon for them, and therefore tempted me ofr, and divers wayes to destroy myself: Sometimes by casting my self into a River to drown my self, whither he brought me, and whilst I reasoned the case with him, this was frequently his motive to me, the fewer sins I committed in this world, and the shorter time I lived in it, the less would be my torment: He often tempted me also, to destroy my self with a knife, so that I was often necessitated to fling it out of my hand when I was at meat alone in my Chamber,&to rise from my meat for fear,so that I durst not for some time carry a Knife with me: But when the Lord did relieve sometimes by one means, and sometimes by another, I was strengthned with this resolution, that God should do what he would with me, for I would never do as *Judas* did, destroy my self. When Satan saw that he was disappointed in that temptation, then he told me that I was a Reprobate, and let me profess what I would, my Damnation was sure, and my hypocrisie, and sinnes under profession, would be worse than any other sinnes, and therefore it were better of the two, to lay down my profession and the duties thereof, to that temptation the Lord helped me to answer him thus: That whilst I lived in scandalous sins he never thus tempted me, and I was resolved, if I knew God would Damn me,yet to have as few sins as I could to answer for hereafter.

When these temptations failed, then he began to raise up Persecution against me; as one day going through the Town where I was born, from *Kingston* to *Lanvaire-waterdine* I met with two Gentlemen Kinsmen of mine (in their drunkenness) who called upon me to come to them, and without any the least provoking word, or carriage, they fell both upon me, and one of them with a Crab-tree Cudgel wounded

ed me ſore, and their pretence was, I had reproved them for ſinne, but God raiſed me up, and gave me a heart freely to forgive them.

Another time, four men laid wait in a ſecret place, as I went upon a Lords day in a morning to the Ordinance, with ſeveral weapons, being all of them, as was confeſſeed by one of them afterwards, under a vow to kill me: but God by his providence prevented them, in ſending two Strangers unexpected to help, who, riding before diſcovered them, wherupon they fled; yet vented their malice upon ſome other Chriſtians, whom they wonuded: But one of them that day came to a Meeting, and in hearing of me was ſo convinced of his ſinne, that he was ſeen, and heard publickly to repent for what he had done, and never after was known to perſecute any. Another time a very wicked man entered into an Oath, that when ever he met with me, he would kill me; he waited his opportunity, dwelling near me, ſeveral times to do it, and one Lords day he went to the place where I preached, with a full intention, either at my going, or returning home, to execute his purpoſe; but being at the Sermon, and hearing Chriſt ſo freely offered to ſinners, the word did ſo affect him, that he wept, ſaying, within himſelf, what a villain am I to intend evil againſt ſuch a man? And the next day in the morning very early, he came to the houſe where I lodged, deſiring to ſpeak with me in private, and with tears confeſſed this to me, and deſired me to pardon him, and pray for him, and ever after was very friendly to me.

Another time being in *Brecknock-ſhire* at an honeſt mans houſe, I preached to ſeveral that were then together; my Text was in *Ezek.* 34. 16. from which I obſerved, *That though the little Flock of Chriſt be deſpiſed, and diſperſed; yet they ſhall be gathered, priſed, and*

pre-

preſerved. As I was handling this Doctrine, about twelve or ſixteen luſty rude Royſters broke into the houſe, and did ſeveral times attempt to offer violence to my ſelf, and to the reſt of the Brethren with me, but it pleaſed God to reſtrain them; at length, by the procurement of Mr. *Hugh Floyd* (the High Sheriff for the year) I was bound over to the Seſſions, and an indictment preferr'd againſt me; wherein I was accuſed firſt for drawing away the Kings Subjects: Secondly, for ſpeaking againſt the Book of Common-Prayer; Thirdly, for Sacrilege: Which laſt accuſation was grounded upon the drawing down of a Meeting-houſe door, by me and the Church-Wardens, that the people which came in a great croud, might hear with the better convenience; but the Lord did ſo own his own Cauſe, and me the unworthieſt of his Servants, that I was then delivered alſo. Yet finding the perſecution ſo hot againſt me, that I could not be permitted to ſerve the Lord there, I did by the advice of my Brethren, leave my Native Countrey of *Wales*, and by the guidance and providence of God, was carried and conducted ſafely to *London*, where I arrived in *Auguſt*, *Anno* 1642.

Another time, as I was preaching upon the ſide of a Hill (being denyed leave in a publick place) a company of Royſters came with ſwords, ſtaves, and fowling-pieces; and after ſome oppoſition, one of them cryed down with him, down with him; but the Lord ſtirred up ſome of the people to preſerve me, and prevent them.

Another time a wicked Butcher, who had long threatned me, laying wait as it ſeems for me, he one night ſtood in a narrow paſſage, through which I was to come, with a great Clubb, but his blow falling ſhort of me by the protection of God I eſcaped his hands.

During

During my abode in *London*, where I continued Preaching for above two years, I had great experience of Gods goodneſs in providing for me, and in ſucceeding my Miniſtry to the ſpiritual good, and converſion of many, but the greateſt of all my mercies, ſince my converſion, are as follows, concerning the time and manner of my obtaining aſſurance.

After I had been about four years in conſtant doubts and great fears, as to my eternal condition, being often times tempted by Satan to deſtroy my ſelf; and Preaching alſo to others ſhaking and terrifying Doctrines, particularly out of *Luke* 11. 21. *Take heed leſt the Light that be in thee be Darkneſs.* At that time for a Months ſpace or above, I was verey ſad, melancholy and much troubled; neglecting to eat, drink, or ſleep; and this was occaſioned principly through the apprehenſion I had of that diſtance which I ſaw to be between Chriſt and my ſoul, which was ſet home upon my heart with much power, from theſe words, *Cant.* 2. 9. *Behold, he ſtands behind our Wall, he looketh through the window upon me.* For I looked upon a Wall to be between Chriſt and my ſoul, then me thought he came nearer, and looked through the window upon me; whilſt I was in this eſtate refuſing to be comforted, the all-wiſe God laid his hand of ſickneſs upon me, by which I was brought even to the gates of death, and in the ſight both of Phyſicians and Friends, and in my own expectation I was a dying man; yet much more ſenſible of the danger I apprehended my ſoul to be in, than of my bodily weakneſs, ſweating with the horror of it, and diligently examining my ſelf by the beſt ſigns I could either find at that time, or had found before; which I had writ down with the grounds of my fear in a little Diary, which Book I then deſired to ſee, but having lent it to a Chriſtian Friend that was far diſtant, could not; ſo that being ſatisfied

lay even at the next door to deſpair, waiting for no-thing leſs than to be ſuddainly caſt into Hell. Whilſt I was in this Agony, the Lord God of all grace, who brought back from the depth of the Sea, did about noon preſent to me that Scripture *Jo.* 3. 36. *He that believeth on the Son hath everlaſting Life.* Which words were then revealed to me, and opened thus: Firſt, that there was nothing neceſſary to Salvation but onely, believing in Chriſt. Secondly, that to ſuch as did believe in Chriſt, there was a certaintie of Salvation. My underſtanding being cleared in theſe two particulars; I was then to ſeek and to learn whether I did believe or not, and to know that I examined my ſelf, what ſigns of true Faith I had, and how I could prove that I did believe; and finding no certain evidence, being alſo convinced that I had before, many years, gone in that way to no purpoſe, I continued ſtill in an hopeleſs ſtate: but upon a ſuddain, and unexpectedly, a mighty power, no leſs than that ſpirit which raiſed up Chriſt Jeſus from the dead, and which declared him to be the Sonne of God, did enable me to believe, and witneſſed effectually in me that I did believe: Which divine impreſſion, I look upon to be all one with that ſealing ſpoken of in *Eph.* 1. 13. *And the witneſſing of the Spirit of God with our Spirits. Rom.* 8. 16. and thereupon I had perfect peace, my heart not at all condemning me: But according to 1 *John* 3. 21. I had a confidence towards God, and not only ſo, but my heart likewiſe was filled with admiration, and great joy, according to that ſaying, *Whom having not ſeen ye love; in whom though now you ſee him not, yet believing, ye rejoyce with joy unſpeakable, and full of glory.* 1 *Pet.* 1. 8.

After this manifeſtation, and wonderful operation of God, which I could never expreſs, either by word or writing, ſo clearly, and diſtinctly as then I apprehended and felt it in my ſoul: The Lord added the mer-

mercie of natural life and health, and so I experience the fulnes of those two Scriptures, *Heavines in the heart of man maketh it stoop; but a good word maketh it glad. Prov.* 12. 25. *And a sound heart, is life to the flesh. Prov.* 14. 32. And being restored both to my health, and the exercise of my Ministry; I was taught by the Lord to preach in another manner than before. Namely, to lay Christ as the foundation, and to Preach chiefly and mainly, and qualification, and duties in a secondary and subservant way: Yet from hence also did Satan take occasion to thrust at me; and throw me into the other extream, even unto that, which is truly, and properly called *Antinomianisme*, to destroy, and utterly deny the use of the Law: but the Lord did timely, and graciosly prevent my fall in this also, and to fulfil unto me that Scripture, *He that fears the Lord shall come out of all.* *viz.* out of all extreams, as the foregoing words do shew. *Eccles.* 7. 18.

To omit many other remarkable providences of God towards me for the space of two years that I was in *London*, as also his goodnes to me for some space that I was in the Army, I was at length called to *Dartford* in *Kent*: where, indeed Gods favours of several kinds for the space of two years and an half, were very many, as to own such a nothing Creature, and enable me to bring home in that Town, and thereabouts (I hope to Gods glory I may speak it) many souls to Christ: where also I gathered a Congregation among whom, I had very sweet and comfortable Society.

After some time of my abode there, it pleased the Lord to visit that Town with the Plague, where, about thirty Houses were shut up at once, and the dead bodies were carried by my Chamber wall, and window; yet it pleased God to preserve me and my Family wonderfully from the Disease, although I continued in the

the Town, and preached constantly three times a week; and some that had the Sickness upon them, came publickly to hear; After which, the Lord stayed the Plague, and delivered me from that affliction also.

Yet not long after this, it pleased the Lord to visit me with a very dangerous Feaver and Ague, insomuch as I was in the eyes of all my Friends, and in the judgement of Physicians also hopeless as to Life; yet God gave me Faith to be healed by that means prescribed, *James* 5. And I sent unto some Godly Preachers in *London*, desiring them to come unto me, and perform that duty of anointing me with Oyl: And whilst I was waiting for, and expecting their answer, and questioning whether they would have Faith, and freedome to practice the same; the Lord brought that Scripture to my remembrance, and fixed it upon me, *Rom.* 3. 3. *Shall unbelief make the Faith of God of none effect*? or shall they as it was then applyed to me, make void the Faith that God hath given me, or hinder me of being healed? wherupon I was confirmed that it should not, but I did believe that God would recover me; and accordingly, after a suddain and strange trance which I fell into, and continued in for about six hours, wherin I did sweat abundantly, yet discerned not at all, during that time, how it was with me, or what was done for me, my sickness presently abated, and I recovered.

Having spent above two years at *Dartford*, and being now upon my return home into *Wales*, I was willing to take along with me a Certificate, or Testimonial from the Synod which sate then, and had the tryal of all Publick Preachers. To this purpose I applyed my self to some of them, to whom Mr. *Stephen Marshal* was one, they questioned me about Ordination, and told me, that unless I would be Ordained

ned they could not approve; to which I answered, I was willing to be tryed, as a Christian, and as a Scholar; but had some doubts about Ordination, as that particularly, whether the Eldership mentioned 1 *Tim.* 4. 12. were to be understood of one or more Congregations, in which I was not yet satisfied; and then addressing my self particularly to Mr. *Marshal*, and reasoning the case with him, they at last gave me this following Certificate.

THese are to Certify those whom it may concern, that the bearer hereof, Mr. *Vavasor Powell*, is a man of a Religious, and blameless Conversation, and of able gifts for the work of the Ministry, and hath approved himself faithful therein; which we, whose Names are under-written, do Testify: some of our own knowledge, others from Credible and Sufficient information: And therefore he being now called, and desired to exercise his Gifts, in his own Countrey of *Wales*, he also having the Language thereof, we conceive him fit for that Work, and worthy of encouragement therein. In Witness whereof, we here subscribed our Names. *Sep.* 11. 1646.

Charles Herte, Prolocutor:

Henry Scudder,
William Greenhill,
Franc. Woodcock,
William Strong,
Joseph Caryl,
William Carter,
Thomas Wilson,
Jer. Burroughs,
Philip Nye,
Stephen Marshall,
Jer. Whitaker,
Arther Salwey,
Peter Sterry,
Henry Prince,
Christopher Love,
Tho. Froysell,
Robert Bettes.

I may say through Gods grace (and that experimentally) that God was pleased to own me, a poor, nothing creature in the work of his Gospel in *Wales*, both to call, gather, and edifie I hope, many souls there, yet not I, but the grace of God in me, and with me: and among many other experiences of Gods goodness, these following are some.

About the year 1647. the Island of *Anglesey* in North *Wales*, being then un-reduced, the Parliament Forces went to reduce it, and their chief Officers sent for me to Preach unto that brigade of Souldiers, and as I marched with them unto the place, either the night immediately before, or the night before that, it was revealed unto me in my sleep, that I should be wounded, and two of my friends cut (and the very fingers were pointed out) which accordingly came to pass, yet when I was in extream danger between several enemies who fell upon me, receiving that and some other wounds: there being no likelyhood to escape, I heard a voyce as I apprehended speaking audibly to me, I have chosen thee to preach the Gospel, to which I answered, O Lord then bring me off; and immediately God guided my Horse (though he was very wild, and not well commanded) to go backward out of the Barricado that I had entred at, and so I was indeed miraculously preserved, although a good man a Captain who came to relieve me was killed close to me, and as far as I could perceive the same Bullet that was shot at me took him in the neck and killed him.

Many other remarkable circumstances there are in this deliverance which I here omit.

Several other times also I have been delivered from perils by water, by Thieves, by Enemies purposely lying in wait for me, who yet had no power to hurt me, the Lord converted some, and graci-

ously prevented, and terrified others from their purpose.

But I must not forget the favour of the Lord in answering prayer, of which the most remarkable instances are these.

One time coming from Preaching I lost my way, and being out till it was far in the night in a Wood or Forrest, among Lakes, Bryars and Thorns, I went up and down while I was quite weary, but by looking up to the Lord, I was presently directed into my way. The like experience I had another time, when another Preacher and my self had lost our way in a very dark night, and had tired our selves in searching to and fro to no purpose, at last calling to mind how God had formerly heard in that case when I sought unto him, we called upon the Lord, who immediately pointed out our way, and it seemed as clear to us as if it had been day light.

One Mistress *Watkins* of the Parish of *Lanniggn* in the County of *Brecknock*, a gracious Gentlewoman, having kept her chamber and bed as was reported for two years, and not gone from home for the space of four years, hearing that I was come into those parts sent for me to come and visit her, she having it seems some faith, that if I prayed for her she should be healed, that the next morning she went between two and three miles on foot to hear me preach.

Another time one *Elizabeth Morris* of new *Radnor*, (a Religious Maid) having the Falling sickness or Convulsion Fits, which took her many times in one day, one night being at Family-Duty in a Brothers house in Town, whilst I was speaking she fell into one of her Fits, but Prayer being made for her she recovered before the prayer was ended, and for many years had no more fits, and I think hath not been troubled at all since.

Another

Another time, *viz.* (Oliver Protect. days) there was mighty wet Harveſt, which continued ſeveral weeks, inſomuch that much Hay and Corn was ſpoiled, but divers Chriſtians that were diſſatisfied with that Government, having met ſeveral days to ſeek advice about it, came at laſt to draw up a Paper or Teſtimony againſt it: And the day being come when we intended to ſubſcribe it. After ſpending ſome time further to ſeek the Lord, it being a great rain, ſo that it did beat in through the glaſs windows into the room where we met, one that was cloſe to the window, being to conclude the duty, earneſtly begged of God that if he did approve of the work we were about, and would have us to proceed therein, he would be pleaſed to grant us a ſign of fair weather preſently, and before Prayer was ended, the Lord ſhut up the windows of Heaven, and the Sun did ſhine gloriouſly, and ſome if not all of us did obſerve that for divers weeks together afterwards we had exceeding fair weather, and ſo had two mercies given us at once.

(*The Paper thus ſubſcribed, was called a Word for God, or a Teſtimony on truths behalf from ſeveral Churches, and divers hundreds of Chriſtians in* Wales, (*and ſome few adjacent*) *againſt wickedneſs in high places, with a brief Letter to the Lord* Gen. Cromwell, *and both preſented to his hands, and afterward publiſhed in Print.*

Theſe few things of many which I have obſerved in my ſelf, concerning the Lords gracious and wonderful dealing with me, I have ſet down, not as boaſting or ſeeking praiſe to my ſelf, but to keep a memorial of the Lords benefits, and to ſtir up others, into whoſe hands theſe few notes may come, to have confidence in the power and goodneſs of God who is the Saviour of all men, but eſpecially of them that believe in him.

A

CONFESSION

OF

FAITH.

Drawn up by Mr. VAVASOUR POWELL, *Concerning the Holy Scriptures.*

THE Holy Scriptures, containing the *Old* and *New Teſtament*, or the writings of the *Prophets*, *Evangeliſts*, and *Apoſtles*, (commonly called the *Bible*) are the *Written word of God*; which (beſides the plain Teſtimony of Scripture, in many places thus witneſſing of it ſelf) doth moſt fully and convincingly appear, by conſidering that what in *Matthew* is called the *command*, *Mat.* 15. 6. That in *Mark* is ſtiled, *The word of God*, *Mark* 7. 13. and the like may be obſerved, in comparing *Deut.* 30. 11, 14. with *Rom.* 10. 8. where the Greek word Ῥῆμα which the Apoſtle uſeth, and is tranſlated the *Word*, is never taken for *Chriſt*, but very often for the Command or Threatning, or Promiſe of God; in which ſenſe it is called the *Word* of God.

2. Not only the outward Letter, but the true ſenſe

ſenſe and meaning of Scripture is to be accounted Scripture; which appears from 1 *Cor.* 14, 34. *Eph.* 5. 14. *Heb.* 12. 21. *Jam.* 4. 5. Where ſome things are ſaid to be written, which in expreſs and plain words are not written, but by good and clear evidence collected thence.

3. The Scriptures were written, as primarily for Gods glory, ſo alſo that men might be enlightned, converted, comforted and have Hope and Eternal life by Believing, 2 *Tim.* 3. 14, 15, 16. Neither do they concern, or were written for the uſe of former Ages and Perſons onely; but belong to all Ages and Perſons, even to the end of the world, *Revelat.* 2. 3.

4. The Scripture contains *Milk for Babes*, and *Meat for them that are ſtrong*, 1 *Cor.* 3. 2. *Heb.* 5. 13, 14. And though there be ſome dark places, hard to be underſtood, 2 *Pet*, 3. 16. Yet what is neceſſary to ſalvation is plain, and may be underſtood by the ſimpleſt and unlearnedeſt of the true Diſciples of Chriſt who are taught by the Spirit of God, *Deut.* 29. 29. *Prov.* 6, 23. & 8. 8, 9. & 28. 5. Mat. 13. 10. 1 *Cor.* 2. 15. 1 *Joh.* 2. 20, 27. whereas thoſe that otherwiſe may be very learned, yet have not this ſpirit, they underſtand not the Scriptures; but erre and wreſt them to their own and others Deſtruction, *Iſa.* 29. 11. *John* 7. 48, 52. 1 *Cor.* 2. 8, 14. *Mat*, 22. 29. 2 *Pet.* 3. 16.

5. This word, or Scripture, is the abſolute, certain and infallible Rule of Faith, and Life or Obedience; by which all Spirits, Doctrines, Men, and works to be tryed; and no other writings whatſoever, (though written by the moſt knowing and holieſt of men) are to be eſteemed of equall authority, infallibility, and Divine Majeſty with theſe, *Luke* 16. 31. 1 *John* 4. 1. *Iſa.* 8. 20. And the Holy Scripture, next to the Spi-

it of God who gave it forth, 2 *Pet.* 1. 19. 20, 21. is the best interpreter of it self; All Preaching is to be out of, and according to it, and nothing to be imposed upon or binding of the Consciences of any, but what is contained therein or agreeable thereunto, 1 *Cor.* 2. 13. *Jer.* 23. 28. *Mat.* 28. 19. *Act.* 18. 28. & 28. 23. Neither is there any thing to be added to or taken from the Scripture upon pain of everlasting damnation, —— *Prov.* 30. 5, 6. *Gal.* 3. 15. *Revel.* 22. 18, 19.

The Principal Doctrines which are declared, and I have received from the Scriptures —— are Concerning God.

There is but one, true, living God, *Deut.* 6. 4. *John* 17. 3. 1 *Thes.* 1. 9. *&c.* of whom, to whom, and through whom are all things, *Rom.* 11. 36. 1 *Cor.* 8. 6. *Eph.* 4. 6. The only Potentate, 1 *Tim.* 6. 15. To whom be Honour and Peace everlasting. *Amen.*

2. This God is a Spirit Eternal, Immortal, Invisible, most abundant in goodness, mercy and truth, to all that love and fear him, *John* 4. 24. 1 *Tim.* 1. 17, *Exod.* 34. 6. *Neh.* 9. 6. and a rewarder to them that diligently seek him, *Heb.* 11. 6. But most just, dreadful and terrible to those that hate him, and a consuming fire to such as go on in their wickedness. *Mat.* 1. 15. *Exod.* 20. 5. *Heb.* 12. 29. *Psal.* 68. 21.

3. This One God is distinguished into the Father, the Word (or Son) and the Holy Spirit, *Mat.* 3. 16, 17, & 28. 19. 2 *Cor.* 13. 14. Which are not three Gods, but one God, 1 *John* 5. 7. 1 *Cor.* 12. 4, 5, 6. The Father begetting, *Psal.* 2. 7., *Heb.* 1. 5. The Son begotten, and brought up with the Father from everlasting, *Prov.* 8. 22, 23, 24, 30. *Micha* 5. 2. *John* 1. 1. & 17. 24. and the holy Spirit pro-

proceeding from both, *John* 14. 26. & 15. 26. *Gal.* 4. 6.

Concerning the Lord Ieſus Chriſt the Son of God.

The Word, or the Son of God the Lord Jeſus Chriſt, is Jehovah, *Gen.* 13. 7, 16. & 18. 1, 2. & 22. 11, 14. *Exod.* 19. 14. with *Heb.* 12. 27. *Iſa.* 6. 1. with *Iohn* 12. 41. *Iſa.* 45. 23. with *Rom.* 14. 10, 11. The True and Mighty, yea Almighty God, 1 *Ioh.* 5, 20. *Iſa.* 9. 6. *Tit.* 2. 13. *Iohn* 1. 1, 2, 3. Equal and One with God, *Iohn* 5. 18. *Phil.* 2. 6 *Iohn* 10. 30: & 17. 22. He knoweth and diſcerneth the Thoughts and Hearts of all men, *Mat.* 9. 3, 4. & 12. 25. *John* 2. 25. *Heb.* 4. 12. Which evidently (with many other undeniable Arguments) prove him to be very God, of the ſame Subſtance and Being with the Father; for none but God can know the Heart, 1 *King.* 8. 39. *Jer.* 17. 10.

Concerning the Holy Spirit.

As the Lord Chriſt, the Son, ſo likewiſe the holy Spirit is God, *Acts* 5. 3, 4. 1 *Cor.* 6. 19, 20. 2 *Cor.* 3. 17. *Acts* 28. 25. with *Iſa.* 6. 8. 11, 12. In the 8th, verſe of which Chapter, the word *Us* (noting Father, Son, and Spirit, as alſo *Gen.* 1. 26.) is called Jehovah, *v.* 12. ſhewing that the Son and Spirit are the Lord *Jehovah*, which ſignifies, as the Greek renders it, *Ex.* 3. Ὁ Ὤν —— *One that hath his being of himſelf* —— or as is more fully rendred, *Rev.* 1. 4, 8. *Who is, was, and is to come.*

Concerning Gods Decrees.

God to whom all his Works and People were known and foreſeen from everlaſting, *Acts* 15. 18. and who worketh all things according to the Counſel of his Will, *Eph.* 1. 11, did Determine and Ordain all things that ſhould come to paſs in time, *Acts* 2. 23. & 4. 28. & 17. 26. according to his own good pleaſure and purpoſe, *Eph.* 1. 5, 9.

Concerning Election

God of his own meer love, before the foundation of the world, did predeſtinate and Elect in Jeſus Chriſt a certain number (known only to himſelf) as well of Angels, as of Mankind, to be to the praiſe of his Grace, and to obtain Everlaſting Salvation through Jeſus Chriſt, *Rom.* 11. 5. *Eph.* 1. 4. 1 *Pet.* 1. 2. 2 *Tim.* 2. 19. 1 *Tim.* 5. 21. *Eph.* 1. 6. 1 *Theſ.* 5. 9. To whom God alſo in Chriſt hath given his grace, and promiſed everlaſting life before the world began, 2 *Tim.* 1. 9. *Tit.* 1. 2, And all theſe that are ſo choſen, are written in the Lambs Book of Life, ſhall certainly be ſaved, and cannot finally be deceived or fall away, *Rev.* 13. 8. & 20. 15. *Phil.* 4. 3. *Luke* 10. 20. *Rom.* 8. 29, 30, 33, 38, 39. *Mat.* 24. 24. *Rom.* 11. 7. *John* 6. 37, *&c.*

2. Such of Mankind as were Predeſtinated and Elected before time, were Predeſtinated and Elected unto the Adoption of Children, that thorough (not for, nor without) Real Sanctification, Sprinkling of the Blood of Jeſus, and Belief of the Truth, they might be ſaved, *Eph.* 1. 4, 5. *Rom.* 8. 29, 30. 2 *Theſ.* 2. 13. 1 *Pet.* 1. 2.

Concern-

Concerning Reprobation.

All thoſe that were not elected to Salvation, as well Angels as Men, were by God (for the glory of his Sovereign Power and Juſtice) ordained of old to Condemnation, or to be dealt with according to Gods Juſtice for, and according to, their ſins, 2 *Pet.* 2. 3, 4. *Jude v.* 4. 6. *Rom.* 9. 22. *Prov.* 16. 4. *Job* 21. 30. *Jer.* 6. 30.

Concerning Creation.

That God, the Father, Son, and Spirit, did make the World, and all the things therein, Viſible and inviſible, for himſelf according to his pleaſure, and that very good: and Man (or *Adam*) in particular Perfect, and after his own Image, *Gen.* 1 *Eccleſ.* 7. 29, *&c.*

Concerning the Fall of Man.

Some of the Angels (now called Devils) ſinned, and kept not their firſt Eſtate; 2 *Pet.* 2. 4. *Jude verſe.* 6. *John* 8. 44. And *Adam* (comprehending alſo *Eve*) ſinned, and all mankind in him; whereby all are become ſinners, and under the Judgement of God, and by that one ſin ſubject to Death, Bodily, Spiritual, and Eternal: and all, as well the Elect as others, are born in ſin, and are by Nature the Children of Wrath, under the Law and Curſe; out of which condition, no man can redeem himſelf, or his Brother, *Gen.* 3. *Rom.* 5. *Pſalm* 51. 5. *Job.* 25. 4. *Epheſ.* 2. 2. *Gal.* 3. 10. *Pſal.* 49. 7.

Concern-

Concerning the promiſe of Salvation by Chriſt.

Immediately upon the Fall of *Adam*, God made a Promiſe of his Son, the Seed of the Woman, *Gen.* 3. 15. And afterwards often before the Law, made and renewed a Covenant with *Abraham*, and the Fathers, (called the Goſpel, *Gal.* 3. 8.) concerning him, how all Nations (that is, all Believers) as well Gentiles as Jews, ſhould be bleſſed; that is, juſtified and ſaved through and by him, *Gen.* 12. & 17. & 22. *Rom.* 4. *Gal.* 3. And therefore the Law that was given after, was neither intended, nor able to diſannull the Promiſe (or that Covenant) nor to give Life and Salvation to any, *Gal.* 3. *Rom.* 3. & 4.

Concerning the Lord Chriſt, and thoſe that are Redeemed by him.

1. The Son of God did often appear, both in the likeneſs of an Angel, and of a man, before and under the Law, *Gen.* 16. & 22. *Exod.* 3. *Ioſh.* 5. *Jude.* 2. 1. & 6. 11, 14. & 13. 6. 22. He was alſo clearly repreſented by many Types and Figures; by Men, *ſc. Adam, Abel, Noah, Abraham, Iſaac, Joſeph, David, Solomon, &c.* The Firſt-born, the Firſt-fruits, Sacrifices, and by many other things, *Col.* 2. 17. *Rom.* 5. 14. *Heb.* 8. 1. & 9. 11, 12.

2. All the Prophets did clearly propheſie of him: and ſome of them in particular, that he ſhould proceed from *David*, out of the Tribe of *Judah*, be born in *Bethlehem*, of a Virgin; yea the very time when he ſhould be born was alſo foretold; and that he ſhould be a Prophet, Prieſt, and King; a Judge and Saviour to his people; that he ſhould Die, Riſe up again, Aſcend up into Heaven, ſit upon Gods Right Hand, make

Inter-

Interceſſion, give Gifts unto men, and come again to judge the world; the fulfilling of which, the Hiſtory of the New Teſtament doth plainly and fully ſhew; ſo that there is a ſweet and exact Harmony and Conſent berween that and the Old Teſtament herein, *Luke* 24. 25, 26, 27. & 45, 46, 47. *Acts* 3. 18, 21, & 10. 43. & 13. 39, *&c.*

3. In the fulneſs of Time appointed and promiſed by the Father. God out of his own free and great love ſent this his only begotten Son into the world, *Gal.* 4. 4. *Eph.* 1. 10. *John* 3. 16. *Rom.* 8. 32. And the Lord Jeſus Chriſt out of the like love willingly came into the world, took upon him the Nature of Man (or the ſeed of *Abraham*) and the Form of a Servant, being made like unto his Brethren, and in all points Tempted (or Tryed) as we are, yet without ſin; yet being made ſin, and a curſe for his people, he dyed a ſhamefull and a curſed death, bearing as well the wrath of God upon his ſoul. as painful Puniſhment from men upon his body. *Eph.* 5. 2. *Phil.* 2. 7. *Hebrews* 2. 14, 17. 2 *Cor.* 5. 21. *Col.* 3. 13. *Matthew* 26. *&* 27, *&c.*

4. The Lord Jeſus Chriſt, by dying and offering up himſelf as a Sacrifice to God the Father, through the eternal Spirit, hath perfectly ſatisfied for the ſins of all that were ſaved before his coming in the fleſh, or that ſhall be ſaved hereafter; having alſo reconciled them to God his Father, and procured everlaſting redemption for them, *Rom.* 5. 9. *Col.* 1. 21, 22. *Heb.* 9. 12, 14, *&c.*

5. All thoſe for whom Chriſt dyed, for them he roſe again, appeared in Heaven, and continually makes Interceſſion for; which he doth not do for all, but for thoſe that God the Father choſe in him, and gave unto him to be his Body, his Church, his Children, Friends and Flock, *John* 10. & 15. & 17, *Heb.* 2. *Eph.* 1.

14.

14. *&c.* And when mention is made of his dying for the world. 1 *Tim.* 2. 5. *John* 6. 51. 1 *John* 2. 2. *&c.* It is to be underſtood, as when *Abraham* is ſaid to be Heir of the world, *Rom.* 4. 13. that is, of all Believers in every nation throughout the world, *John* 11. 51, 52. *John* 17. 9, 19.

6. There is no other Mediator between God and Man, but only the Lord Chriſt, nor no other Foundation can be laid beſides him, neither is there Salvation in, or through any other, but in and through him alone; neither can any be accepted, juſtified, or ſaved (either in whole, or in part) by the Law, or by their own Righteouſneſs and Works, 1 *Tim.* 2. 5. 1 *Cor.* 3. 10, 11. *Acts* 4. 11, 12. *Rom.* 3. 4, *&* 5. *Phil,* 3. 8, 9. *Gal.* 2. 16. *&* 3. *&* 6.

Concerning Juſtification and Juſtifying Faith.

1. All the Elect of God were gathered into Chriſt, and their ſins laid upon him, and he by his own Perfect and Perſonal Obedience, without them, made full ſatisfaction unto God for them and their ſins, and they were accepted and virtually juſtified in him as their Head and Repreſenter, before they did actually believe; as they were ſinners in the firſt *Adam*, before they actually committed ſins themſelves; as upon the payment of the Debt by a Surety, the Debtor is as really and truly diſcharged, as if he had paid it with his own hand; and Chriſt their Surety being juſtified at his Reſurrection (as the Apoſtle ſpeaks, 1 *Tim.* 3. 16) muſt be juſtified alſo from that Debt which was theirs (for he had none of his own, *Dan.* 9. 26. 1 *Pet.* 2. 22, 24.) and ſo conſequently they muſt be juſtified in him. Thus the Apoſtle plainly affirms —— *God was in Chriſt* (*i. e.* at the time of his Death; for with

with reference to that doth the Apoſtle there ſpeak) reconciling the world, (*i. e.* that World, as was mentioned before, whereof *Abraham was heir*; *viz.* the Elect, both *Jews* and *Gentiles*, *Rom.* 11. 12. 15.) not imputing to them their Treſpaſſes; 2 *Cor.* 5. 19. ſo the ſame Apoſtle in another place, ſaith *Who ſhall lay any thing to the charge of Gods Elect?* (meaning hereby *all the Elect*, as well ſuch as are to believe hereafter, as thoſe who do believe already) it is God who juſtifieth, who is he that condemneth? it is Chriſt that dyed --- *Rom.* 8.33,34. And Chriſt prayed on Earth, as well for thoſe that *were to believe*, as for thoſe that were already Actually Believers --*John* 17.20. And all Elect Children that dye in their Infancy, muſt be ſo Juſtified from Original ſin, for they cannot actually believe.

2. Notwithſtanding that *Virtual juſtification*, which the Elect have in their Head Chriſt, as they are conſidered members of his Body, and Part of the Univerſal Church; yet the Scripture ſhews that there muſt be, after they are called by the preaching of the Goſpel, a perſonal and (as I may call it) an actual Juſtification of every one that is to be ſaved, *Rom.* 8.30. and that by Faith only, without Works, before God, *Rom.* 3. 23. --- 25. *Rom.* 4. 1, --- 5. Yet that Faith which juſtifies, cannot be alone, but is accompanied with good Works, which juſtifies Believers before Men, and manifeſts their Faith to be a True and living Faith, *James* 2.17, 18. as the Fruits of Trees do ſhew the nature of them, but are no cauſes of their Root, Life, or Growth.

Juſtification is wholly of Gods Grace, through the Redemption, Righteouſneſs, and Blood of Jeſus Chriſt, *Rom.* 3. 24, 25. whereby thoſe who truly believe in him have all their ſins forgiven, which will never be imputed, nor remembred againſt them

them any more ----- *Romans* 3. 22, 26. *Hebr.* 10. 14. 17.

True Faith also, by which the soul looks on Christ, takes hold on him, receives him, becomes one with him, and whereby Christ dwells in the Hearts of Believers, is the gift of God, *John* 6. 44, 65. *Eph.* 2. 8. & 3. 17.

Concerning the Spirit of Adoption and Regeneration.

1. All those that truly believe, God gives unto them *Power* (or rather as the word ἐξουσία signifies, *Right* or *Priviledge*) *to become his children*, *John* 1. 12. and they receive the *Spirit of Adoption*, by which they are led, and enabled to come with confidence and boldness unto God, and to call him Father, through Jesus Christ, *Rom.* 8. 14. 15. *Gal.* 4. 5, 6. The spirit it self also dwells and abides in them, as the chiefest evidence of their being the children of God, --- *John* 14. 16, 17. *Rom.* 8. 16. 1 *John* 4. 13.

2. Regeneration, Sanctification, and Repentance, (which are the same in effect) is a renewing of the Heart, and a subduing and cleansing of the Power and Filth of sin, with a quickning of the soul to live like Christ; these are absolutely necessary to salvation, *John.* 3. 3, 5. *Rom.* 6, *&c.* Yet these also, as well as Faith, are the gifts and works of God, which he giveth through and for the sake of his Son, and works by his Spirit in those whom he intends to save, *Ezek.* 36. 26, 27, 28. *Acts* 11. 18, &c.

3. No man (much less all men) hath by nature, or before his conversion, either the Spiritual light, or true Faith, or Christ, or his Spirit in them, or a will or love to that which is spiritually good, or power to come to Christ, or to be subject to his Law and Will; but

but by nature and before conversion, the best are blind, unbelieving, without Christ, and without the Spirit, unwilling, wilful, weak and wicked, *John* 3. 5, 6. *Rom.* 5. 6. & 8. 7. *Eph.* 2. 1, 2, *&c.* Yet sinning against the Light and Law of Nature, and not worshipping God according to what is revealed of him, by the works of Creation, they are left inexcusable, *Rom.* 1. 20, 21.

Concerning Redemption from the Curse of the Law.

All true Believers are really and actually redeemed from the Curse and power (or Dominion) of the Law, and are under Grace, or the Blessings, Promises, and Privileges of the Covenant of Grace, both Temporal and Eternal, --- *Rom.* 6. 14. & 7, 4, 6. *Gal.* 3. 13. On the contrary, all Unbelievers and wicked persons are, and remain under the Law and Covenant of works, *Gal.* 5. 4.

Concerning the two Covenants.

From the beginning of the world there have been two Covenants in being, *viz. The Covenant of Grace*, and *the Covenant of works*, called *the Law and the Gospel*; and all and every person in the world have been and are under one of them; the first requiring the *Obedience of works*, the other the *Obedience of Faith*; and these are the conditions of the two Covenants, *Rom.* 10. 4, 5, 6, 7, 8, 9, 10 11. *Heb.* 8. 7, 8. &c. & 10. 15, 16, *&c.* 22.

Concern-

Concerning Perſeverance in Grace.

Thoſe that do truly believe, and are once in and under the New Covenant; and in the true grace of *God*, as the Apoſtle ſpeaks, *Rom.* 5. 2. cannot abſolutely fall and utterly periſh, for they are paſſed from death to life, *John* 5. 24. they are in Chriſt and *God* the Fathers hand, *John* 10. 28, 29. they have the Spirit abiding in them unto eternal life, 1 *John* 3. 24. they ſit togesher in heavenly places in Chriſt, *Eph.* 2. 5, 6. and he makes interceſſion for them, *John* 17. 20. and the Decree, Oath, and Promiſes of *God* are ſure to all the ſeed, *Rom.* 4. 16. that they ſhall not depart from *God*, *Jer.* 32. 40. 1 *John* 3. 9. and that he will never leave nor forſake them, *Heb.* 13. 5, 6. and that he or every one that believeth, ſhall be ſaved, *Mark* 16. 16. and ſhall not come into condemnation, for there is no condemnation to them that are in Chriſt Jeſus, *Rom.* 8. 1.

Concerning aſſurance of Salvation.

1. Believers are to be exhorted to make their calling and election ſure, 2 *Pet.* 1. 10. and this they may certainly attain unto, for *God* hath promiſed it, Chriſt hath prayed for it, and many of the Saints have attained unto it, 1 *John.* 2. 3, 5. & 3. 14. &c.

2. Though there are many ſigns and evidences of the truth of grace, laid down in the Scripture; and ſuch as Believers may find in themſelves; as, *Love to God and to his people; reſpect to all Gods Commands; and hatred to, ſorrow for, and power againſt all in-bred corruption, &c.* Yet the chiefeſt and moſt undoubted evidence is the *ſpirit* it ſelf; 1 *John* 3. 24. & 4. 13. and the *Witneſs and Sealing of it*, Rom. 8. 15. *Eph.* 1. 13. which

Believers

Believers have moſt commonly after they believe, and not at their firſt believing, *Gal.* 3. 14. and there may be a true Faith mingled with much Doubting, *Mat.* 14. 31. and many of the children of light may walk in darkneſs, and be ignorant of their ſtate, *Iſa.* 50. 10. Yet ſuch bruiſed Reeds God will not break, nor quench ſuch ſmoaking Flax, (*i. e.* ſuch weak and Doubting Chriſtians, or their Faith) till he bring forth Judgment into victory, or help them to overcome, *Mat.* 12. 20, 21.

3. It is poſſible alſo, that ſuch believers as have attained unto a full Aſſurance, may afterwards (either through the hiding of Gods countenance for Tryal of them; or by falling into ſome great ſin, or by ſome ſore and violent temptation, or through their Remiſſneſs in Religious Duties, or the like) have their Aſſurance darkned, ſhaken, and weakned; and thereby their Souls may be much troubled and diſcomforted, *Pſal.* 30. 7. *Cant.* 2. 1, 2. & 5. 2, 3, &c. yet in their darkeſt and moſt doubting condition, they cleave unto the Lord, remember his former dealings, acknowledge theſe doubts to be their Infirmities; and they find and feel ſome workings of the Spirit and Grace within them, and ſtill continue in Prayer and other Ordinances, waiting upon the Lord till he return unto them, revive them, reſtore the joy of his Salvation, and ſettle them in their old Eſtates. as he hath promiſed. For this read *Pſal.* 22. & 51. & 77. throughout, *Lam.* 3. *Iſa.* 8. 17. & 50. 10. &c.

Concerning Growth and Perſeverance in Grace.

1. Thoſe that have true Grace, whether little or much, they ſhould labour to grow therein, and to add one Grace to another, going from ſtrength to ſtrength,

Concerning Perſeverance in Grace.

Thoſe that do truly believe, and are once in and under the New Covenant; and in the true grace of *God*, as the Apoſtle ſpeaks, *Rom.* 5. 2. cannot abſolutely fall and utterly periſh, for they are paſſed from death to life, *John* 5. 24. they are in Chriſt and God the Fathers hand, *John* 10. 28, 29. they have the Spirit abiding in them unto eternal life, 1 *John* 3. 24. they ſit togesher in heavenly places in Chriſt, *Eph.* 2. 5, 6. and he makes interceſſion for them, *John* 17. 20. and the Decree, Oath, and Promiſes of *God* are ſure to all the ſeed, *Rom.* 4. 16. that they ſhall not depart from *God*, *Jer.* 32. 40. 1 *John* 3. 9. and that he will never leave nor forſake them, *Heb.* 13. 5, 6. and that he or every one that believeth, ſhall be ſaved, *Mark* 16. 16. and ſhall not come into condemnation, for there is no condemnation to them that are in Chriſt Jeſus, *Rom.* 8. 1.

Concerning aſſurance of Salvation.

1. Believers are to be exhorted to make their calling and election ſure, 2 *Pet.* 1. 10. and this they may certainly attain unto, for *God* hath promiſed it, Chriſt hath prayed for it, and many of the Saints have attained unto it, 1 *John.* 2. 3, 5. & 3. 14. *&c.*

2. Though there are many ſigns and evidences of the truth of grace, laid down in the Scripture; and ſuch as Believers may find in themſelves; as, *Love to God and to his people; reſpect to all Gods Commands; and hatred to, ſorrow for, and power againſt all in-bred corruption, &c.* Yet the chiefeſt and moſt undoubted evidence is the *ſpirit* it ſelf; 1 *John* 3. 24. & 4. 13. and the *Witneſs and Sealing of it*, Rom. 8. 15. *Eph.* 1. 13. which

Believers

Believers have moſt commonly after they believe, and not at their firſt believing, *Gal.* 3. 14. and there may be a true Faith mingled with much Doubting, *Mat.* 14. 31. and many of the children of light may walk in darkneſs, and be ignorant of their ſtate, *Iſa.* 50. 10. Yet ſuch bruiſed Reeds God will not break, nor quench ſuch ſmoaking Flax, (*i. e.* ſuch weak and Doubting Chriſtians, or their Faith) till he bring forth Judgment into victory, or help them to overcome, *Mat.* 12. 20, 21.

3. It is poſſible alſo, that ſuch believers as have attained unto a full Aſſurance, may afterwards (either through the hiding of Gods countenance for Tryal of them; or by falling into ſome great ſin, or by ſome ſore and violent temptation, or through their Remiſsneſs in Religious Duties, or the like) have their Aſſurance darkned, ſhaken, and weakned; and thereby their Souls may be much troubled and diſcomforted, *Pſal.* 30. 7. *Cant.* 2. 1, 2. & 5. 2, 3, &c. yet in their darkeſt and moſt doubting condition, they cleave unto the Lord, remember his former dealings, acknowledge theſe doubts to be their Infirmities; and they find and feel ſome workings of the Spirit and Grace within them, and ſtill continue in Prayer and other Ordinances, waiting upon the Lord till he return unto them, revive them, reſtore the joy of his Salvation, and ſettle them in their old Eſtates. as he hath promiſed. For this read *Pſal.* 22. & 51. & 77. throughout, *Lam.* 3. *Iſa.* 8. 17. & 50. 10. &c.

Concerning Growth and Perſeverance in Grace.

1. Thoſe that have true Grace, whether little or much, they ſhould labour to grow therein, and to add one Grace to another, going from ſtrength to ſtrength,

perfecting holineſs in the fear of God, and ſtill preſſing after the things that are before, endeavouring to be holy, Merciful, and Perfect, as God is, and to walk as Chriſt walked, 2 *Pet.* 1. 8. *&* 3. 18. *Phil.* 3. 11. --- 14. 2 *Cor.* 7. 1. 1 *John* 2. 6. *&c.*

2. Though there is to be a preſſing after perfection, as alſo an attaining unto it in ſome ſenſe, as Perfection of Juſtification, and of the Truth of Sanctification; and likewiſe comparatively. ſome attain to more Grace than others, who are called τελειοι, or *Perfect*, by the Apoſtle, 1 *Cor.* 2. 6. *Phil.* 3. 15. *Heb.* 5. 14. yet the beſt of Gods people, whileſt they are on earth, have ſin in them working in their Members, and they offend in many things; knowing alſo, and doing but in part (as the Apoſtles themſelves acknowledged *Paul*, Romans. 7. *James*, Jam. 3. 2. *John*, 1 John 1.) and they that ſay they have no ſin, but are perfect (or without ſin) they will be found perverſe (as *Job* ſaith, *c.* 9.) and they deceive themſelves, and the Truth is not in them, 1 *John* 1. 8, 10.

3. As there is a growing in Grace, ſo there is a perſevering, and continuing, and holding on and out, in the Will, Way, and profeſſion of Chriſt unto the end, without turning to the right hand, or to the left; and without back-ſliding, or halting between Opinions, or being formal and luke-warm in Religion; But ſtriving againſt ſin, and ſeeking to overcome through many ſufferings, and to run our ſpiritual Race, till we finiſh our courſe: for to ſuch doth Chriſt promiſe the Crown of Life, and in his grace and ſtrength alone we muſt overcome; and therefore muſt always depend upon, and humbly implore his help, who is the Finiſher, as well as the Author of our Faith, that we may be able to withſtand all evils, and to ſtand compleat in the will of God, being not high minded, but fearing; nor doubtful-minded, but believing, *Matthew* 24. 13.

Rev.

Revel. 2. 10. & 3. 11, 15, 16. *Heb.* 12. 1, 4. *Phil.* 4. 13. *Colloſ.* 4. 12. *Rom.* 11. 20. *Luke* 12. 29, 32.

Concerning Good Works.

1. They that do believe, and are Gods workmanſhip created thereunto, are to be careful to maintain good Works, which tend to the praiſe and glory of God, and the good and profit of men; and are alſo (as was intimated before) evidences of a true and lively faith in God, and of our love both to God and Men, *Mat.* 5. 16. *Eph.* 2. 10. *Tit.* 3. 8, 14. *Iam.* 2. 17, 18, 22. *John* 14. 21. 1 *John* 3. 17. *Gal.* 5. 6.

2. Thoſe works only are to be accounted good works, which are commanded by God, and agreeable to his Word; and not ſuch as are deviſed and eſteemed by men only to be ſo: and to offer unto God any thing in his ſervice which he requires not, is abominable to him, and Unprofitable and Sinful to them that do it, 1 *Kin.* 11. 7. *Ier.* 32. 35. *Mic.* 6. 6, 7, 8. *Mat.* 15. 9. *Col.* 2. 20.--- 24. *Tit.* 1. 14.

Concerning Baptiſme.

1. Outward Baptiſm, or Water-Baptiſm, is a ſolemn ſignificant dipping into, or waſhing with water the Body in (or into) the Name of the Father, the Son, and the Holy Ghoſt only, *Mat.* 28. 19. It ſignifies the Death, Burial, and Reſurrection of Chriſt, alſo the ſpiritual cleanſing and waſhing of Juſtification, and Regeneration (or Sanctification) together with the Baptiſm, or powring forth of the gifts of the Holy Spirit, *Rom.* 6. 3, 4, 5. *Col.* 2. 12. *Heb.* 10. 22.

2. Though Baptiſm be not abſolutely neceſſary to ſalvation, yet being commanded by Chriſt, it is the

duty of all professing and visible Believers, and penitent persons: Men and Women, to be Baptized once, and that upon the first Believing and Conversion, and before they enter into a particular visible Church, or partake of the Lords Supper: *Acts* 2. 41, 42. Yet it is not Baptism, but an Interest in Christ, that gives any a Right to either: Neither is it the proper work of Baptism to conferr or work grace, but to seal, confirm and encrease it, 1 *Pet.* 3. 21. much less are all those that are Baptized true believers and saved, *John* 3, 3, 5. *Acts* 8. 13, 23,

3. But in this of baptism, as in many other cases, difference in perswasion and practise may well consist with Brotherly love and Christian communion, see *Phil.* 3. 15. *Rom.* 14, &c.

Concerning Churches and Church-Assemblies.

1. It is a Gospel-Ordinance for Saints to gather themselves together into Christian societies, or particular Churches, that they may the better perform such duties as they owe unto the Lord, and to one another: and it is the duty of all believers, if possibly and conveniently they can, to joyn themselves unto some such Church, and being joyned, to continue members thereof, unless some necessary and good reason occasion the contrary; and then to depart with consent of the Church of which they are members, *Cant.* 1. 7. 8. *Acts* 2. 47 & 9. 26, 27, 28 &c.

2. The particular visible Churches under the Gospel did not consist of whole Nations, Countries or Cities; nor of the generality and Multitudes of either, but of such Companies (many or few in them) that did receive and profess the Doctrine of the Gospel, were converted and called to be Saints, separated from the world

world, both its ſins and ſervices ; and united and given up to the Lord, and to one another, to live according to the will of God in all things, *Acts* 5. 12, 13, 14. & 17. 4. & 19. 8, 9. 1 *Cor.* 1. 2, *&c.*

3. Such particular Churches had, and ſtill have diſtinct power, each within it ſelf, of admitting and ejecting members, of chooſing their own Officers, and of ordering all other matters relating to the Church: and none of them, nor their Officers were charged with the errors and evils of others, unleſs they were among themſelves guilty of the ſame ; neither have any of them, or their Officers any power over any other Congregation or Members ; yet as thoſe particular Churches are parts of the Univerſal Church or body of Chriſt, which is his fulneſs, ſo they are all to be helpful to one another, and to walk by one and the ſame Rule, *Acts* 6 5.& 14 23. 1 *Cor.* 5. 12. *Rev.* 2. & 3. *Phil.* 3: 15, 16 *&c.*

Concerning Church-Officers.

As Chriſt hath given extraordinary and ordinary Officers, as Apoſtles, Prophets, Evangeliſts, Paſtors and Teachers, for the perfecting of the Saints, for the work of the Miniſtry, and for the edifying of his body (or Church) in general ; and this without any limitation of Time, *Eph.* 4. 11, 12. 1 *Cor.* 12. 28, 29 ſo, for the feeding, teaching, ruling and miniſtring to the poor and ſick of the Church, the Lord hath appointed *Elders* (or *Biſhops* which in Scripture language are all one, *Acts* 20. 17, 28. *Phil.* 1. 1. *Tit.* 1. 5, 6, 7. and *Deacons* (and *Deaconeſſes*) or *Widows*, *Rom.* 16. 1. 1 *Tim.* 5. 9, 10. with other *Helps*, who are to be choſen by the Churches themſelves, and ordained as formerly they were, either by Apoſtles, or ſome appointed by them,

as Evangeliſts, or by ſome Teachers in thoſe particular Churches, 1 *Tim.*4.14. 2 *Tim*, 2. 2. *Tit.*1.5. 1 *Tim.* 5. 21, 22, &c.

Concerning the Lords Supper.

The Lord Chriſt alſo inſtituted and ordained for his Church and Diſciples onely, that eſpecial Ordinance called his Supper, or the Communion of his Body and Blood, to put them in remembrance of his Death, till he came again; and to confirm that ſpiritual Union and Communion they have with him, and as an ordinance to convey more Grace unto their ſouls: And this, together with *Baptiſm* are, and may be accounted (though not ſo called in Scripture) Goſpel-ſigns and ſeals of the Covenant of Grace; as Circumciſion and the Paſſeover were before unto the Jews, *Mat.*26.26,27,28,29.1 *Cor.*10.16.& 11.23,24,25,26. *Rom.* 4.11.*Col*,2.11,12.

2. The command and example of Chriſt and his Apoſtles, are to be obſerved both in the giving and receiving of this ordinance: After the *Bread* and Wine are *Bleſſed* (or ſet apart, and a *Bleſſing* ſought on them) The Miniſter is to take both of the *Bread* and Wine himſelf, and to give of both kinds to the Diſciples or Members of the Church, ſitting or leaning, *Mat.* 26. 20, 26. But to give it privately to perſons upon their ſick beds, or to keep back the Wine from the People, or under pretence of humility to give it unto the Congregation *kneeling*, are contrary to the Inſtitution of Chriſt, ſee *Acts* 20.7. 1 *Cor.*11.20,23.

3 As the true Churches and Diſciples of Chriſt ſhould often partake of this ordinance, ſo thoſe that are without Chriſt, his Covenant, and Church; who are ignorant, unbelieving, and ungodly, have no right thereto at all: and Chriſt forbids to give holy things to

ſuch;

such; and they that eat and drink the same unworthily do both profane and pollute the Name and Ordinance of God, and eat and drink damnation to themselves, not discerning the Lords *Body*, *Acts* 2.42. & 20. 7. 1 *Cor.* 11. 25,27,29, *Mat.* 7. 6.

Concerning Preaching and Prophecying.

Preaching of the Gospel, or Evangelizing, which is to be to all Nations, and to every creature, is to be performed by such as are gifted, called, and sent, either immediately by Christ (as the Apostles, and seventy Disciples were) or by his Church, *Acts* 13, 1, 2, 3. or, in case of Persecution, by such as are scattered Members, to whom God may open a door for the preaching of his word, to such as want the same, *Acts* 8. 1,4. & 11. 19 20,21.

2. Prophecying is another *Gospel*-Ordinance; which is either a fore-telling of some future things by divine Revelation, which is an extraordinary and peculiar gift of God, yet promised, *John* 16. 13. and given to several in Gospel-days; *Acts* 11. 27. & 21. 9, 10. 1 *Cor.* 14. 26. *Eph.* 4. 11. or else it is a speaking unto men to edification, and exhortation, and comfort: or a teaching of believers to observe all things that Christ hath commanded: which is a distinct thing from Preaching, though of the same Nature, and doth more properly and peculiarly belong to the Church, and those that are within, as the other doth to the world, and those that are without, 1 *Cor.* 14. 22. *Mat.* 28. 19, 20. compared with *Mark* 16. 15.

Concerning Prayer.

Prayer is a ſpecial part of *Gods* worſhip, being a pouring out of the ſoul in confeſſions, ſupplications, and thankſgivings to *God* through Chriſt, by the help of his ſpirit, *Eph.*6. 18. *Jude v.*20. 1 *Tim.*2.1, 8. *&c.*

2. Though that moſt excellent and comprehenſive perfect Prayer, that Chriſt taught his Apoſtles, i Directory and Rule to Teach Believers to pray accordingly; and likewiſe that very Prayer may be uſed *Verbatim*: Yet Chriſt did not impoſe it upon them, nor tye them thereto, neither did Chriſt or his *Apoſtles* ever ordain or impoſe any other form: much leſs then ſhould any other Perſons uſurp this authority over the Church and people of *God*; and therefore all ſuch as make, enjoyn, or obſerve ſuch humane Forms, follow the Traditions of Men, and not the Word of *God*, ſee 1 *Cor.* 11. 1,23. 2 *Cor*, 1.24. *Mark* 7. 6,7,8.

Though the Prayers of Unbelievers be abominable to the Lord, becauſe of their ſins, and their being out of Chriſt; yet it's their duty to pray, and it is lawful for believers to pray where Unbelievers are preſent: we find our Saviour himſelf and many of his Saints, uſing divers geſtures in prayer, as kneeling, lying on the face, ſtanding; all very lawfull and acceptable, if the heart be filled with true faith, love, ſincerity, humility, and zeal to *God*.

Con-

Concerning ſinging of Pſalms, Impoſition of Hands, and other Goſpel ordinances, not yet repeated.

1. Singing of Pſalms (particularly Scripture-Pſalms) Hymns, and Spiritual ſongs, is a continued Goſpel-ordinance, and duty; and to be performed by all, but eſpecially in the Churches, *Mat.* 26. 30. *Eph.* 5. 18, 19. *Col.* 3. 16. &c.

2. Laying on of Hands, is one of the Principles of the Doctrine of Chriſt, and a Goſpel-ordinance, practiſed in the primitive times, (and not yet abrogated, as appears by any Scripture) being uſed upon thoſe that were ſent out of the Churches to preach the Goſpel, *Acts* 13. 3. or upon believers after their Baptiſme, in order to their receiving the Holy Ghoſt or the gifts thereof, *Acts* 8. 17. & 9. 17. & 19. 6. or elſe for the healing of the ſick, *Acts* 28. 8, &c.

3. Viſiting of the ſick, and for the elders to anoint them in the name of the Lord, is a Goſpel Ordinance and not repealed, *Jam.* 5. 14, 15.

Concerning Excommunication.

Another Ordinance continued in the Time and Churches of the New Teſtament, is a power given by Chriſt to deal with ſuch members as walk diſorderly, 2 *Theſ.* 3. 6. that refuſe to hear the Church, *Mat.* 18. 17. commit ſome ſcandalous ſin, 1 *Cor.* 5. or deny and deſtroy the Faith or Fundamentals of Religion. as the Reſurrection, &c. 2 *Tim.* 2. 16. 27, 18. & 1 *Tim.* 2, 20.

2. The Ordinance is to be ſolemnly performed in the name of Chriſt, by the whole Congregation (yet mini-

miniſterially by the Officers thereof) and accordi
to the nature of the offence, whether by Admoniti
without Ejection, 1 *Theſ.* 5. 14. or Ejection and c
ſting out, till repentance manifeſts it ſelf in the e
communicated Perſon, and then he is to be reſto
red, 1 *Cor.* 5. with 2 *Cor.* 2. 6, 7, 8. or elſe a
utter and abſolute excommunication, and rejecti
of the Perſon, till the coming of Chriſt, 1 Cor
16. 22.

Concerning Magiſtrates and Rulers.

1. Magiſtracy is an Ordinance of God, and Rule
or Magiſtrates (whether ſupream or ſubordinate) a
Gods Miniſters, Reigning by, under, and for him, e
truſted with the ſword of Juſtice, for the encourag
ment and praiſe of ſuch as do well, but a terror to ev
works, or a revenger, and executor of wrath upo
thoſe that do evil, *Rom.* 13. 2, 1
2. 2. *Prov.* 8. 16. 17. 2 *Chron.* 19. 6.

2. The moſt High God, who is King of Kings, an
Lord of Lords, who ruleth in the Kingdom of Men
and giveth it to whomſoever he will, he exalteth an
pulleth down, altereth and removeth Kings and o
ther Rulers at his pleaſure, *Pſal.* 75. 6, 7. *Dan.* 4. 2
2 *Chron.* 11. 4. 2 *King.* 9. 3, 6, 7. ſometimes giving
bad Rulers, and at other times taking away ſuch as ar
good, in a way of Judgment, for the ſin of a people,
1 *Samuel.* 8. 16. 19. *Hoſea* 13. 11. 2 *Chronnic.* 34.
28.

3. Though the worſt Rulers do not Reign witho
the pre-ſcience and permiſſion of God, yet ſuch Go
vernours as rule contrary to the revealed will of God
and to the true end of Government. do rule witho
Gods approbation, and are accounted by him as n
Rulers, *Hoſea* 11. 4. *Ezek.* 34. 5. 10, 21. Jer. 5. 1

An

And some of them are said in Scripture to have their power with, and to exercise it for the Beast, and therefore are called the horns of the Dragon, and of the Beast, (*Daniel* 7. 20. 24. *Revel.* 13. 1. *Chap.* 17. 3. 16.)

4. As it is unlawful for Rulers to command any thing that God hath forbidden, and to compell men to obey the same, or to forbid any thing that God commands; so it is lawful for the servants of God to disobey such commands, *Dan.* 3: 18. *chap.* 6. 10, 11. *Acts* 4. 19, 20. *chap.* 5. 29.

Concerning Antichrist.

Though there were many Antichrists in the Apostles time, 1 *John* 2. 18. yet there was one in a more special manner to come after those days, who is called the Antichrist, 1 *Iohn* 2. 22. the man of sin, 2 *Thes.* 2. 3. the Beast, the false Prophet, and the Destroyer, *Rev.* 13. *c.* 9. 11.

2. This Antichrist is one that sits in the Temple of God, assuming and exercising power above those that are called Gods (above Magistrates) 2 *Thes.* 2. who beareth the woman or the Harlot, the City *Rome* which was built upon seaven hills, *Rev.* 17. 3. 9. 18. who, under pretence of being for Christ, doth indeed fight against him, and destroy his true Worship, *Rev.* 13. 7. 11. who deceive the world by his miracles and lying wonders *Rev*, 13. 13, 14. 2 *Thes.* 2. 9. whose reign was to begin at the fall of the Roman Empire, 2 *Thes.* 1. 6, 7. where together with him True Kings were to arise out of that state, and is to give their power to him, *Rev.* 17. 12, 13. All which since it is exactly, faithfully and litterally agree to the Pope of *Rome*, we may say concerning him, Is this the Antichrist that is to come or may we look for another.

Con-

Concerning the conversion and calling of the Jewes.

Though the Partition Wall between Jewes and Gentiles was broken down by the Death of Christ, *Eph.* 2. 14. 15. and now all true Believers both Jewes and Gentiles are brought into our Fold and special Fellowship, *John* 10. 16. *chap.* 11. 51, 52. *Eph.* 2. 16, 17, 18. Yet is the generality a body of that Relation, the Jews, for their unbelief, hardness of heart, rejecting of Christ, and disobeying the Gospel, were rejected and scattered; so for the sake of their Fathers *Abraham*, *Isaac*, *Jacob*, *David*, and for the fulfilling of the promises made to them. The Jews shall yet before the end of the world, be generally converted and reconciled to God (*Rom.* 11. 25, 26. to the 31.

2. Their conversion will be both a strange and a suddain thing, and therefore is often called and compared unto the Resurrection from the dead, and to a Nation born in a day, *Ezek.* 37. *Isa.* 66. 8, 9.

3. This glorious and great work of their conversion will be wrought in an extraordinary way, as their deliverance out of Egypt was, *Mic.* 7. 15. *Is.* 11. 16. and seems to be by the appearing of the Son of Man, or of the sign of the Son of Man, in the clouds of Heaven, *Zech.* 12. 10. with *Rev.* 1. 7. *Mat.* 24. 30, 31.

4. When the Jews are thus called many others will lay hold upon them and joyn with them, because of the miracles and the appearance of God among them, *Zach.* 8. 21, 22, 23.

5. They

5. They shall return out of all lands where they are now scattered into their own Countrey, as they did out of Egypt and Babylon, *Isa.* 11. *chap.* 2. 7. 12, 13. they shall re-build the City *Jerusalem*, *Jer.* 30. 18. *verse* 31, 38, 39, 40. and shall dwell there and their posterities therein, and in the Land of Judah, *Zach.* 2. 12. *chap.* 8. 7, 8. *chap.* 12. 6. and they shall partake in an eminent manner of the spirit, and of his graces, *Ezekiel* 39. 24. *Zach.* 12. 10. and be abundantly blessed with all co-eternal blessings. The first and chiefest power upon earth will be exercised by and among them. To the astonishment and destruction of their enemies, *Micah* 4. 8. *chap.* 7. 16. *Acts* 1. 6.

A Short Appendix to this Confession of Faith, or Signs of a True Believer.

1. HE is one that hath had clear convictions of sin especially his master sin, and unbelief also of the want and worth of Christ, and of punishment for sin, as the due desert of sin, *John* 16. 8.

2. He is unbottomed and broaken off from himself, he hath no confidence in himself (his birth education, parts, performances) and best works are impure in his own sight, *Phil.* 3. & 3. *Isay* 64. & 6.

3. He is hardly brought to believe, he hardly believes that he doth believe, and hardly casts away his confidence when he doth once truly believe.

4. He prayeth to God most against his dearest and master

master sin, and praiseth God most when he hath power against it.

5. He never repents for any sin forsaken, or good he hath done, or Affliction he hath suffered for Christ.

6. In reading of Scripture he observes what helps on his holiness, and teacheth self-denial, as well as what increaseth knowledge.

7. He cares not what he hath, whether he goeth, what he suffers with Christ, and without Sin.

8. He is one that resolves to follow Christ through every condition, yet much suspects and fears he shall not be able to hold out.

9. He seeks and prizes holyness, to serve God here as much or more then happiness hereafter.

10. Above all care, he bends himself to keep from his Master Sin, 2 *Sam* 23. 24.

11. He neglects not his duty though he knows there's great danger in doing it, *Dan.* 6. 10.

12. He is one that is careful to lay in, and to get true grace in his heart as well as in his profession, like the wise Scribe, *Matthew* 13. and wise virgins. *Mat.* 25.

13. He cleaves to the Lord and follows him in the worst of times, when others forsake him, not crying *Hosanna* to day, and Crucifie him to morrow.

14. He takes patiently and thankfully the harshest words and the hardest dealings from God, 1 *Sam.* 3. & 18. 2 *Kings* 20. 9. 19. *Job* 1. 14.

15. He is much affected with, and afflicted for the sufferings of the godly, and sins of the wicked as *David*, *Jerem*, *Lot*, *Paul*.

16. He is one that when recovered out of his back-sliding, remembers his former good condition,

with

with praiſes more to God, and hatred more to ſin, *Hoſ.* 2.7, 14, 2, 3.

17. He ſeeks and eſteems ſincerity more then any garniſhing gifts, and prizeth plain and poor Saints that are honeſt and upright, more then thoſe that hath parts and wealth, if leſs ſincere.

18. He devoteth himſelf more to Gods fear, and deſireth grace for grace ſake, *Neh.* 1. 11.

19. His chief delight is amongſt the Saints, eſpecially thoſe that excell in vertue.

20. He is one that upon the leaſt apprehenſion of Gods withdrawing from him, that ſeeks God the more earneſtly.

21. He is one that upon every new mercy received is with new thankfulneſs delighted.

22. He hath ſuch pity for periſhing people, that he cannot but weep at the ſenſe of their ruine, *Luke* 19. 41.

23. He is one that proſperity doth not lift up, nor adverſity caſt down.

24. Every company is burthenſome to him that is not deſigning Gods glory.

25. The longer he is acquainted with Chriſt, the greater is his affection to Chriſt.

26. He is one that knows the voyce of Chriſt, and will hear his voyce only, *John* 10. 4, 5. 1 *John* 4. 6.

27. He is one that lays the ſins of Profeſſors ſo much to heart, that it makes him walk ſadly.

28. He is one that prays at his firſt converſion, *Acts* 9. 11. God hath no Still-born children.

29. He is one that upon ſelf ſuſpition doth greatly deſire to be ſearched, and doth earneſtly ſearch himſelf that his work may be of God approved, *Pſal.* 77. 6. *Pſal.* 139. 1.

30. Under deep diſtreſs or languiſhing, Gods promiſes

miſes are then moſt pretious to him.

31. His faith helps on his holyneſs, and his holineſs holds up his faith:

32. Whereever he goes he carries a conſtant jealouſie with him over his heart, proving its affectedneſs to God and goodneſs.

33. He hath a ſoft, circumciſed new heart, and is a new creature, *Ezekiel* 36. 26. 2 *Corinthians* 5. 17.

34. The peace of Chriſts houſe is the chief joy of his heart.

35. He is more afraid of the hell in ſin than the hell after ſin.

36. He doth never reſolve to goe on in any known ſin.

37. He is one that had rather dwell in a Cottage with the humble, then in a pallace with the Ungodly.

38. He reſpects all, and rejects none of Gods commandments.

39. He often asks his heart, what am I? what a doing? whether a going?

Some

As an Appendix to his Confeſſion of Faith you have here 12. brief Arguments concerning Beleivers Baptiſm, which were bles'd to the ſatisfaction of a Doubting friend (upon that ſubject) to whom he ſent them.

1. BEcauſe God commands, *Acts* 2. 38. and 10. 48. and 22. 16.

2. Becauſe of the promiſes made to this Ordidance, and to them that ſubmit thereto, *Matt.* 16. 16. *Act.* 2. 38.

3. Becauſe thereby they imitate Chriſt and his Apoſtles, *Matt.* 3. 13. *Luk.* 3. 21. 23. *Act.* 9. 18.

4. Becauſe it is one of the Principles of Religion, *Heb.* 6. 1, 2.

5. Becauſe it is part of righteouſneſs, and practiſing it is part of fulfilling righteouſneſs, *Mat.* 3. 15.

6. Becauſe of the ſignificancy of it, ſignifies.

1. Jeſus Chriſts death, burial and reſurrection, and our juſtification thereby, *Rom.* 6. 3. 4. *Mat.* 1. 5. *Act.* 22. 16.

2. Our putting on of Chriſt *Gal.* 3. 27.

3. Our Sanctification is mortification and vivication, *Rom.* 6. 2. 5. *Col.* 2. 12.

4. The Baptiſm of the ſpirit, or the gifts of the Spirit, *Act.* 1. 5. *Tit.* 3. 5 6.

7. Becauſe it is a Seal of the Covenant of Grace, coming in the room of circumciſion, *Col.* 2. 11, compare with *Rom.* 4. 11. This ſuch as are for Infants Baptiſm acknowledge.

8. Becauſe it was and ſtill ſhould be a badge of Chriſtianity, and a diſcriminating character of ſaints, and beleivers, from the world and unbeleivers, *Act.* 10. 47. 1 *Cor.* 15. 29.

Becauſe

9. Because it is a concomitant of faith and faith, and it ought not to be separated, *Eph.* 4. 5. *Act.* 8. 12.

10. Because not to be baptized is a rejecting of the Counsel of God, *Luke* 7. 30.

11. Because it is one of the uniting Bands that joyns the body together, and one of the Churches breasts that nourishes her Children, 1 *Cor.* 12. 13. *Col.* 2. 19. *Cant.* 4. 5. & 8, 8.

12. Because it is prævious and antecedaneous to Church-communion and to the orderly partaking of the Lords-Supper, *Acts* 2. 41, 42. 9. 18, 26. 27, 28,

To which might be added the general opinion of both antient, and modern Teachers, and Churches as appears in their Confessions of Faith, and other writings.

Neither is there any prohibition of reiterating the Ordinance (especially if there be any deficiency, in the first reception of it, and that essential too in Infant baptisme, consider *Mat.* 3. *with* 2. 14. & 19, 3, 5.

Some

Some gratious Experimental and very choyce Sayings, and Sentences, collected out of his Papers.

SAints should fear every *Sin*, but no *Sufferings*, *Psal.* 4. 4. *Rev.* 2. 10.

There is a Guilt that *Saints* may communicate to others, and contract from others, both to be removed by new Acts of Faith and Repentance.

It is a great ease to and unburthening of the *Soul* to confess *Sin* sensibly, humbly, brokenly, and with hatred to it.

It is the property of a true Christian to justifie God, and to judge himself under the greatest afflictions.

It is and should be the care of a Christian, not to suffer for *Sin*, nor *Sin* in sufferings.

Account the least *Spiritual* things, better then the greatest, and best outward, and Temporal things.

There is no real Bondage but what is either from, or for *Sin*.

Christians will sooner overcome their outward enemies by praying for them, then by praying against them.

Bad times well improved, are far better then good times, not redeemed, or mispent.

Shut thy Eyes from beholding, thy Ears from hearing, and thy Heart from entertaining sin.

All Christians must be brought into the Fire before they will be brought to close, for it is impossible to joyn cold Pieces, or one cold, and another hot.

He that is willing to part with his deareſt Luſt, will be willing to part with his deareſt Life alſo.

A Chriſtian will have but little comfort to ſuffer for that which is but a Notion in his Head, and not a ſetled truth in his Heart, yet:

Note that the leſſer the Truths are, which Chriſtians do ſuffer for (if rightly) the more there, Love doth appear to Chriſt therein.

Gods Minnums or leaſt things, are better then the worlds Mountains, or greateſt things.

The *Saints* are to bear a threefold Teſtimony, to and for Chriſt, and his Truths, Breath teſtimony, Life teſtimony, and Blood teſtimony.

Speaking Words, maintaining Opinions, and the outward performing of Duties, and partaking of ordinances are but the leaſt things in Religion.

I never truſted Chriſt but I found him faithful, nor my own Heart but I found it falſe.

Let Gods hiding thy infirmities and ſecret ſins from thy Enemies, make thee the freer and willinger to confeſs them unto him.

Learn to know ſin to diſallow of it, diſpiſe it, overcome it inwardly, and to put it from thee to fear its return, and to be more eſtranged towards it, more watchful to avoid Temptations, and wiſe to ſhun occaſions, that lead to it.

The ſtrength of all Corruption ſometimes appears in one, and do but overcome your maſter ſin, and you overcome all.

The power and ſtrength of Corrupion is but ſeldom known, to wit when Temptations, Oppertunities, and occaſions of tryal come.

That Soul doth grow empty, that is alwayes let-

ting

ting out, but not careful to lay in.

Let Professors take heed least they be alwayes wooing Christ, and yet never married to him, *of being Concubines and not Queens*, Cant. 6. 8.

Lay in, lay up, lay out for Christ.

Remember that you shall shortly reach Immortality, but never Eternity.

Make Christ your all, and you will be sure to lay down your self, all

Consider that when you are not assaulted with Temptations, *Satan* is damming, and pounding, and and he will suddenly draw up his Sluce and let loose upon you.

Satan doth not (like God) warn before he strike.

Christ work is Wages, & his service perfect freedom.

The Love of the Master, the sweetness of the Service, and the greatness of the reward are sufficient incouragements to serve Christ.

A Christians security and safety is in doing his duty, and he should study his duty more then his safety.

He that loves not Christ more then his Lust or his Life, is like to lose Christ, and his Life, but he that loves Christ more then his Life, shall be sure to save, and keep both.

Strive greatly to have, and to exercise a good Conscience towards God, and Men, and commit thy Soul, Life and Cause to the Lord, and to expect the worst of Men, and the best of Christ.

Christ is unto the Soul as the Loadstone to the Iron drawing it to it self, or the Cristial to the other Stones, putting Beauty, and Lustre on them.

A Christian beholds Christ in the deepest Affliction, as well as in the most spiritual Ordinance.

Corruptions are like Worms in the Maw, or Stomach which will eat through the Soul, unless scattered, killed and purged out.

The only way some times for a Christian to avoid the force of Temptation, is (Souldier Like) to fall down on his face when he sees the Cannon, or Musket fired against him.

Make haste to do thy work, Christian, and God will make haste to give thee thy Wages.

Thou must dye once whether thou suffer or no, and thou canst dye but once if thou suffer.

The sins of Saints are new sufferings to Jesus Christ, and the sufferings of Saints are the Wounds of Christ.

Reading the Scriptures helps Meditation, Meditation Prayer, and Prayer every good work.

Men may come too late to God, (when the Door is shut) but God never comes too late to Men.

Let the Child be contented to take the Breast, the Mother will give it, and then it shall have both, so be contented with what Christ gives you, and you shall want nothing.

To see the want of Grace is much, the worth of Grace more.

Tis hard to get Grace, hard to get assurance of Grace, hard to use it, and not abuse it.

Tis very hard to behold our own Gift without Pride, and the Gifts of others (if they excel ours) without Envy.

Do not commend thy Freind, nor discommend thy Foe too much, least thou be judged to be partial.

He commands most and best, that commads in Love, Humility and Self-denyingly.

He hath not learned to rule, that hath not learning ed to obey.

An even through Paced, Self-fearing, Heart melting Christian is always best.

The world is a great nothing, deluding the bad, disturbing, and distracting the good.

Satan works more upon men by ſleight then by might, avoid his cunning, and thou wilt avoid his cruelty.

Hypocrites Hearts are like ſtinking Ponds wherein Frogs live, and Fiſh dye, Luſts feed, and Grace (if it were there) ſtarves.

The Devil is like the Turkycock, (or Crocodile) if you turn upon him he will fly from you, but you fly from him, he will purſue you.

It is better ſometimes to ſleight the Devil then to fight him.

Thoughts of our own death will tend much to deaden ſin.

God hath ſet the Tongue between the Brains, and Heart, that it may advice with both, and within two Guards to keep it in, and yet it is unruly.

Prayer is a good preparative to ſuffering, *when Chriſt had prayed he went out to meet* Judas, *Ioh.* 18. 4.

Ruffling opinion ſowing and Church railing Perſons and Profeſſors, have commonly more Self then Grace.

It is the duty of a Chriſtian to ſuppreſs and ſearch himſelf, when he doth not know Evil by himſelf.

Chriſt and Sin are moſt magnified in the Eyes of Believers in their afflictions, but in a different manner and to a different end, and then Chriſt is moſt deſired and Sin moſt diſpiſed.

A Chriſtian ſhould earneſtly deſire that his ſin might ſit in a white Cloud, and that he might go out of the World, as a Perfume, and not as a Snuff.

The holy Law of God teaches a Man to ſee his own Deformity, and requires from him a Con-

Sin is like a sleepy Lion in the Soul which Temptation soon awakens.

Christ puts most of his Oyle in broken Vessels, in broken Hearts, there is most Grace and best kept.

The less a man strives for himself, the more will Christ strive for him.

Oh my Soul look for death hourly, long for it greatly, prepare for it carefully, meet and welcome it joyfully, for it is Christs part to direct his Spouse (the Soul to him) and thy Freind that comes to set thee at liberty from thy sins, discharge thee from thy Prison, dismiss thee from thy Debts, and bring thee at once to enjoy all thy desires.

Oh Lord as a sign that I shall be able to dye for thee, let me find my Corruption dying in me by power from thee.

He that will not take Example shall make an Example.

Afflictions are Christs Love Tokens, Jer. 12. 7. Heb. 12. 6. Rev. 3. 9. and Christians are never more tendred, then when most afflicted, as *Ephraim* Jer. 31. 20

A Christians Soul should be like the Dial going according to the Sun, or following Christ.

Small sins yeilded too, make way for greater, and one sin for another.

He that converts a Sinner covers a world (or multitude) of sins, and gains more then a World, to wit a Soul.

Saints should labour to Lord it over their Corruptions, as their Corruptions did formerly Lord it over them.

God hath given a Man a little Mouth, and a narrow Throat, that Man may not exced in eating.

To take pains about unnecessary and unprofita-

ble

ble things; is laboriously to misspend time.

Zeal without Knowledge to guide it, is like mettle in a blind Horse which stumbles and overthrows the Rider.

Young Christians commonly want a Curb, and old Christians a Spur.

Be not ambitious of Love, and thou shalt not be so soon an object of Envy.

It is good to curb natural and acquired Gifts, but to give the Reins to Grace, and let alwayes Grace lead rule and master Gifts.

A Heart unconverted is contended with nothing but what is helping it unto Hell, and it hath never enough of that very sin, and the Heart converted is never satisfied but with what helps it towards Heaven, and yet thinks he hath never enough thereof, *viz.* Christ and Grace.

Welcome thou (thy Landlord) Christ into thy Cottage now, and he will welcome thee into thy Palace hereafter.

Get Christ (and Christian) to bind thy Conscience to the peace, and thy Affections and Flesh to the good behaviour.

Spend all thy Grace against thy Lust, but none for it.

Thy hardest duty in Christianity is to deny self, and to destroy sin.

As the Martyr professed he had rather be a Martyr then a Monarch, so should every Christian.

It is a special favour, and great promotion to suffer.

Satan accuseth God to Men, and Men to God, but Christ excuses and answers all his accusations against his People.

Christians should do as the *Shechemites* did, when their City (their own Souls in strength) was beaten down fly to their Tower even Christ. The

The true knowledge of Christ brings consolation, and the right profession, and practice of him persecution.

When a man is imprisoned, and shut up from Men, he is the more shut up with God.

Account it not restraint as long as thy Heart can go out towards God, and his People, and Wayes in affection and prayer.

Retiredness and close imprisonment drives a man to hold closer Communion with God, and to a stricter search of himself.

Take heed that preparatory meditation (to Prayer) doth not prevent Prayer it self, or put you besides Prayer.

One of the radical sins spoken of, (1 *Iohn* 2. 16. *Is every man: master sin.*

I often found my heart in dayes of Humiliation, more affected and melted by the Prayer of weaker then stronger Christians.

I would be glad to be out of the World when I have no service to do for God in it.

He that would live for himself (onely or cheifly) in the World is not worthy to live a day in it.

If I may have liberty to serve Christ, I would have the glory to suffer for Christ.

Secret Prayer is either a familiar speaking to God, or with God, or a pouring out of the Heart before God, through his Son our Saviour by his spirit.

Sometimes Ejaculations, or short and sudden Pantings, and breathings out of desires to God, may be more acceptable to him and prevailing with him, then long Prayers.

There may be great difference between the temper of a Christian one time and another, yea in the exercising of his Gifts in Praying, Preaching, &c.

True Godliness and Hipocrisie are best discerned

in

in turnings, and changes either when they change their conditions, by Marriages, or are exalted to Offices, or when new opinions begin to grow.

Due ſin may cauſe thee more ſorrow, then all thy ſufferings.

It is happy to dye in the Lord, and honourable to dye for the Lord.

Sins do dye and fall off from Chriſtians as the Leaves fall from Trees in Autumn by degrees.

Chriſtians are now as Abraham *was driven out of* Egypt, *and come where they were before or into their firſt State, therefore they ſhould offer to the Lord, as he did*, Gen. 13.3.4.

God is now ſpoiling us, of what would otherwiſe have ſpoiled us.

Churches gathered in proſperity, will hardly ſtand or continue together in adverſity.

A Child of God may know the weight of ſin by Chriſts ſufferings, for if that ſtrong Heart of *Steel*, did bend under the weight of our ſins, what ſhall poor weak men do which is but a Reed or Ruſh.

As our good works and performances ſhould have an operation upon our *Souls* and Hearts, to ſtrengthen Faith, ſo ſhould our weakneſſes and ſins to work repentance.

It is a great condeſcention in God to afflict or lay his hand upon man, and in that ſence the Apoſtle exhorts Beleivers not to diſpiſe or think little of the chaſtning of the Lord. *Heb.* 12. 3.

A Beleiver is to ſhut the Eye of Reaſon, if he will clearly ſee with the Eye of Faith.

The promiſe is a Chriſtian perſpective, and his Faith the Eye with which he looks through it upon Chriſt and God the Father in him.

A Priſon or perſecution is to a Chriſtian as ſome ſcaring thing, that one ſees in the Night at a diſtance

ſtance, but when he comes near it, and to know it, he is not at all afraid of it.

Seek to find out your own Errors, before another find them out, and to write your own Errata's.

When the Lord is trying his People, they ſhould be trying themſelves.

Chriſtians ſhould not deſire deliverance before the time appointed, for that is as if a Woman ſhould deſire to have her Child born before the full and due time.

Chriſtians are apt to feel, and fear puniſhment more then ſin, which is the cauſe of it.

Gods People muſt expect in the World, the entertainment of Strangers.

Sins in Saints are like Weeds weeded out of a Garden, or Field which lye in the Alleys, or Veins, but never grow there again.

A Hypocrite is like a white Stone in the Water amongſt other Stones, and of that ſame nature with other Stones there, hard, heavy, cold, and inflexable and differs only in colour.

A true Chriſtian is like a Flint-ſtone which though it falls into Water, yet it keeps, and retains Fire in it ſtill: ſo doth he retain his Grace, notwithſtanding his corruption.

Labour to act thoſe graces cheifly that are moſt contrary to your maſter ſins and cheif corruptions.

The Lord hath Saints enough to devide into three bodies, ſome to ſuffer for him, ſome to deſtroy *Babilon*, and ſome to be for Seed-Corn, to ſow again in the Earth.

Learn by lighter Croſſes to look and prepare for heavier.

In two Caſes tis hard to Act Faith. 1. When there is nothing ſenſible or viſible to ſecond, and ſup-

support it, or 2. when there is very much to fil the outward senses.

It is a very common and ordinary thing for most or all Professors, to be in one or two extreams, either to over value, or under value Instruments, Creatures and Ordinances.

The more Saints do beleive and suffer, the more they may expect of the spirit. *Iohn* 7. 8. 1 *Pet.* 4. 14.

Be more thoughtful and careful how to use what you have, to Gods glory, then to gain more.

The Lord freely gives, and justly takes away.

The exercising of Graces do naturally destroy sin, and the more you abound in Acts of Grace the more you increase the habit *Heb.* 6. 26.

The Law causeth sickness of Soul, but the Gospel healeth the same.

When saints perceive their sins growing weak they should then prosecute them most.

A saint is to put forth his Faith in Prayer, and afterwards follow his Prayer with Faith.

In the midest of earthly business, the Soul should redeem some special time for secret, and private duties.

It is the will of Christ that Saints should rejoyce more in what Christ hath done for them, then in what they have done, or can do for him.

Learn to observe what God gives without asking, and what he gives in answer to Prayer for the one begets Thankfulness, the other more Prayer.

Christ kept the Law legally, Beleivers kept it Evangelically, he perfectly, they purposingly and endeavouringly.

A Beleivers assurance and cheifest joy, doth not arise from his sanctification (because that is imperfect here in degrees) but from his justification *Rom.* 5. 2. 1 *Pet.* 1. 8.

Look

Look upon Christ first without you, then search for him within you.

God makes us feel him (or his hand) that he may hear us, strokes makes Crys, and Whipings, mornful complaints to him.

God troubles us, that we may turn to him, and leaves us a while for to see whether we will follow after him.

Its strange and very bad sign to see Saints look more upon the sins of the wicked to ripen them for misery, then after self humiliation and holiness to ripen, and fit themselves for mercy.

He that cannot pitty the sinner, and hate sin, doth not reprove, out of love to Christ nor from a gracious spirit.

He that loves not a Reprover, and prizes not his reproof neither profits thereby, is more his sins, then his Souls friend.

If God hath kept thee from falling still, fear, watch, pray, and live by Faith on Christ.

No power can keep him in Bonds, whom truth and innocency acquits.

Due end in being in the world, is not to be to our selves.

Though the People of God may be killed, yet they can neither be hurt nor overcome.

Christians though disagreeing in Opinion should agree in Affection, and differing in Controversie, should agree in Charity.

It is a very sad thing neither to be careful to do well, nor repent of doing ill.

The Portion that Christ gives us is not near so bitter, as his Cordial is sweet.

The fear of death is ingrafted in the common nature of all men, but Faith works it out by Christians.

Nothing will be terrible where the love of God

is

is apprehended, and nothing greivous where love to Christ is exercised.

Learn to prefer Christ before self, and suffering above sinning.

Look for suffering as for Exaltation, for it is an honour to be accounted worthy, and a double honour to be enabled and carried through safety.

A Beleiver should learn.

1. To know God in Christ.
2. Himself in Christ.
3. Christ in him.
4. Himself he was without Christ. 1. wicked and wretched, 2. unwilling and weak in good.

The Life of a true Beleiver, is.

1. In the Lord. 1. *Thes.* 1. 2. 1. *John* 2. 27.
2. On the Lord. *Rom.* 1. 17. *Gal.* 2. 20.
3. By and from the Lord. *John* 6. 57.
4. To the Lord. *Rom.* 14. 8. *Luke* 20. 38. *Gal.* 2. 19.
5. With the Lord. 2. *Cor.* 13. 4. 1. *Thes.* 5. 10. *Rom.* 6. 8.

The Care of a true Christian.

1. To wait on God. *Isa.* 8. 17. & 25. 9.
2. To walk with God. *Gen.* 5. 22. 24. & 6. 9. 24. 40.
3. To work all his works in and for God. *Io.* 3. 21. *Rom.* 6. 10. 1. *Cor.* 10. 31.
4. To bring his will to submit to the will of God in every thing. *Mark* 26. 42. *Heb.* 10. 7.

A Christian should take heed least he be giving way

way to his Heart to steal out now and then to sin, and get some sweet Bits thereof between duties.

There will be a reviveing of old sins, if there be not effectual repentance for them, and a care by Faith through all Duties and Ordinances to get new strength against them, and constant watch kept over them.

When God makes the World to hot for his People to hold, they will let it go.

A Christian comes not to know the weakness of his Grace till the Spirit ceases to work in and by it, nor the power of his Corruption till Satan works therein by his temptation.

A Christians Flesh should keep from the Shew, and his Conscience from the guilt of sin,

Where sin is not killed it will kill.

Sin hath no Mother but a mans Heart, nor Father but Satan.

Sin draws the Soul into it, either by power or policy, by force, or by fraud.

Christians should not give offence carelessly, nor take offence causelessly.

Fear thy Freinds more then thy Foes, thy sins more then thy sufferings, and liberty more then bondage.

Some Christians have four Thorns that greive them, a Thorn of affliction from God, a Thorn of persecution from men, and a Thorn of Temptation from Satan, and of corruption in themselves.

Self loathing destroys self Love much, and the more we loath our selves the better we love others.

When a Christian comes to be as weary of his sins as of his sufferings God will certainly put them to an end.

One of the cheifest works of the Soul, is self examination, and yet a Christian will find himself most

moſt backward thereto, and ſooneſt weary therein.

The more a Soul is exerciſed in ſpiritual meditation, the leſs with carnal Temptation.

The more frequent and powerful in private Prayer, the more free from, and the more potent againſt corruptions.

Seaſonable and unexpected mercies are very ſweet and acceptable.

It is a common principle in nature that no man can or ſhould judge his Enemy, or be judge in his own Cauſe.

Slothfulneſs is the Cradle of ſin which the Devil Rocks.

Chriſt will be ſoon ſencible of thoſe Saints ſufferings that are ſencible of their own ſins.

There is no power in the Creatures to do either good or hurt, but as God diſpoſeth them, *for it is God that puts their Sword into their hand.* Ezek, 30. 24.

Take heed of reproving or upbraiding another in ſelf paſſion, or to provoke his Paſſion.

The Lord now ſhakes his viſible Church as a Tree is ſhaken, that the rotten Fruit may fall off.

Careleſs hearing makes carnal Hearts, and carnal Hearts makes curſed lives.

He that will be much in ſelf denial, muſt be much in ſelf tryal.

If we could be contented to be altogether without Chriſt, or with part of Chriſt we need not ſuffer perſecution.

When and where wickedneſs is moſt, then, and there, the godly ſhould ſtrive to be moſt godly.

If Gods People could be diligent at their own work, and leave God at his work they need not fear ſucceſs,

As the Stars the higher they are, the swifter their motion, so Christians the more spiritual the more active in the service of *God*.

Nothing comes amiss to a godly man but sin.

What a Preacher does, as well as what he speaks, is doctrine to the People.

The cheif end of all Scriptures is to know *God*, and to worship him rightly being known.

Christians should take heed least *God* should sue them upon an Action of Waste, for wasting time, and mispending mercies, &c.

Sence of misery must proceed sence of mercy.

At the day of death (but especially at the day of Judgement) a Saint will wish he had sinned less, served *God* better, and suffered for him more.

He is a strong Christian that seeks *Gods* glory more then his own salvation, but no Christian that seeks neither.

Sin undiscovered, or unconsidered becomes sin unrepented.

There are many that serve themselves of Christ, but few that serves Christ for his own sake.

Gods People have the love of *God* shewed to, and set before them, shed in them, and sealed to them.

Let not a Christian leave off his running till he comes to the end of his Race, but like the Moon, though she be eclipsed yet forsakes not her Orb nor discontinues her course at all.

Be sure to praise *God* when thou receivest power against Sin and Temptation, and you shall be sure to find *God* ready to give you power another time when you want it.

Be still imployed in doing good, and you shall not be much tempted, or troubled with Evil.

Some Christians have more trouble from, and

for

for Temptation, and ſin in one day then they have for ſuffering many months.

Poverty is the gift God, as well as Riches.

When Saints perceive their ſins growing weak they ſhould proſecute them moſt.

A wicked man may give good Counſel from God to a good man, and he not taking it may be deſtroyed; *Pharoh*, *Necho*, to *Ioſiah*.

It may be ſaid of many a man that he is honourable, and yet a Leaper, 2. Kings 5. 1.

There is no evil in ſin, but there is ſome what in the name of Chriſt that ſpeaks the contrary as ſin is darkneſs ſo Chriſt is light, *&c.*

A Beleiver is to ſhut the Eye of Reaſon if he will clearly ſee with the Eye of Faith.

The great Principles and Miſteries of Divinity, are to abide in God, to live on God, to walk with God, and to live to God.

There are three ſorts of Goſpel Sacrifices. (1.) *Thanksgiving*. Pſal. 51. 17. 19. Amos 4. 5. Heb. 13. 15. Hoſ. 4. 2. (2.) *Liberality to the Poor*. Mich. 6. 8. 1 Cor. 16. 1. 2. & 2. Cor. 18, 19. Heb. 13. 16. (3.) *Our ſelves* Rom. 12. 1.

Sanctifying Thoughts.

1. The Thoughts of God, free and conſtant love to me.

2. The thoughts of what Chriſt hath done for me.

3. The thoughts of what I have been, and done againſt God.

4. The thoughts of what God and Chriſt are to me, and I to them.

5. The thoughts of Christs Excellency and some Saints Eminency.

6. The thoughts of Death and Judgement.

7. The thoughts of what I shall be, and shall have hereafter.

A Christian should be much taken and rejoyce at.

1. The least Revelation of Truth.
2. The least Communion with God.
3. The least additional measure of holiness.
4. The least success God gives him in his work.

'Tis observed that the first word spoken by Christ in his ministerial office is an assertion to, or of the authority of Scripture. *Mat.* 4. 4

God is not only the holy one of Israel, *but the holy one in* Israel. *Ezek.* 39. 7.

By Prayer God doth converse with me; by Preaching he doth teach me, by Meditation he doth fill me, by Saints society he doth warn me, by singing Hymnes he doth ravish me, by his Supper he doth feed me.

By his Love he doth endear me to him; by his Son embolden me. By his Spirit unite me to him. By his promises stay me with him.

Publick Disputations are seldome rightly managed, being too often attended either with fiercenes and frowardnes too much insulting over an Adversary if any advantage be gained, or be left to one self in some thing or other to be worsted and shamed; Or if some good hath been not to be so ready to give God the glory as in other things.

A suffering Christian should see that Innocency be the beginning, and Patience the end thereof.

Six necessary Questions that every Christian should

ask his own Heart. 1. Whether I am a *Saint* or a Hyppocrite, a wise or fooliſh Virgin? 2. What are the trueſt and ſtrongeſt grounds I have of my *Saint*-ſhip. 3. Whether if I be a true *Chriſtian*, is my *Spirit* Legal or *Evangelical*. 4. With which of the Saints mentioned in Scripture, can I moſt compare my ſelf. 5. What are the Reaſons (in reſpect of my ſelf) why I continue without full aſſurance. 6. What is my maſter ſin, and what power hath it in my Soul? or I over it.

God carries on the work of Grace in Believers. 1. According to their natural parts and natural conſtitutions. 2. According to the means they are under, whether Legal or Evangelical Preaching. 3. According to the things he hath to do by them, or calls them to ſuffer. 4. According to the ſhortneſs or length of time they have to live. 5. According as they have been before the Converſion; greater or leſſer Sinners.

Recreations (the Object and Subject being right) muſt be. 1. Not on Lords-days, Faſt-days, *&c.* 2. Not in the Night, for it is given for reſt. 3. When we ſtand in need of it. 4. Seldom. 5. Not over-long. 6. Not over coſtly. 7. Suitable to mens condition. 8. To a good end.

In Duties we ſhould. 1. Look for to meet and enjoy God. 2. Expect to hear and receive from God. 3. Return ſomewhat to God.

As a Watch muſt be dayly wound up by him that carries it, otherwiſe it is uſeleſs: So the Soul muſt be ſpiritually wound up by Chriſt, elſe it will be unuſeful and unſerviceable.

Chriſt hath more to do to bring us to be reconciled to God, then to bring God to be reconciled to us. Reaſons, 1. Becauſe *God* is willing, Men unwilling. 2. Becauſe *God* is ſatisfied and con-

tented with Christs merits; so are not Men.

Soul freedome. 1. To be freed from doubts of its eternal condition. 2. Of scrupulous opinions. 3. Of the power of Corruption. 4. Of stinging Conviction of the Law. 5. Of the fiery fierce temptations of Satan. 6. From the fear of death.

Saints do commonly sleight and undervalue, what ever suits not with their own Judgements.

James 1. 8. *A double minded man* that is, a man whose mind hangs between a double Object, Christ and the World.

A Saint that hath been sick and near death and is recovered, and returns into the World again, is like a poor pecld Sheep, that is brought out of the high Hill and Storm, and almost to the Fold, and then chased again to the storm.

Or a weary Traveller that is near his home, that must needs return a great part of his way to fetch, what he did neglect, Or a man that hath been long at Sea and is in sight of shore, but forced to Sea again. Or an Apprentice that when he expects to be set at liberty, must serve another Apprentiship. Or *Iosephs* Brethren, who returning home was forced back again into *Egypt*.

Things that seem small to Christians at a distance, when God brings them to the Soul, they seem great (as persons or things at a distance) as sin, duty, *&c.*

Two great Evils follow hardness of Heart. *Rom.* 2. 5. Impenitency and Wrath.

When may sin be said to be a mans own? 1. When he commits them out of his own, as Satan doth. *John*, 8. 44. 1 *John.* 38. 9. 2. When he hates it not but loves it, yea more then any good. *Psal.* 52. 3. 3. When he nourisheth it. *Iam.* 5. 5.

They

They pick the ſweeteſt bits to nouriſh the hearts, 4. When a man provides for it. *Rom.* 13. 14. 5. When men live in ſin. 1. *Tit.* 5. 6. 6. When it is their Element, meat, *Prov.* 1. 7. Sleep. *v.* 16. Apparel. *Pſal.* 73. Chain. *Prov.* 10. 23.

Men carry their lives, as men carry pretious water in a brittle Glaſs. (2 *Sam.* 14. 14.) or a Candle in a paper Lanthorn.

A Saints ſecond part of Sin is ſorrow.

A true Saint hath his high places to walk upon, *Heb.* 3. Laſt, As 1. God himſelf, his being, 2. Chriſt as Mediatour, his Light, Strength, *&c.* 3. The Spirit as his Air. 4. The word as his Staff. 5. Mount *Zion* as his delightful place. 6. Gods decrees, as his Record. 7. Experiences, as his helps. 8. Hopes of Salvation, as his encouragement.

The Evils I have feared and experienced in my ſelf, are 1. To be hardened by the deceitfulneſs and guilt of ſin. 2. To have my goodneſs inconſtant and uncontinuing, as the morning Cloud or Dew. 3. Becauſe I cannot attain to that I urge and preſs upon others. 4. To find ſuch little effect of the ſufferings of Chriſt, and of his Spirit in me, and of the Reſolutions I make, and Duties I perform.

Seek three things, 1. To ſecure thy Soul. 2. A ſound Heart. 3. A ſin-ſick Soul or a Soul ſick of ſin.

Take heed of preſumptuous ſin which is (in *Heb.* 10.) 1. A willing ſinning. 2. Knowingly. 3. Deſpiſing of the Law. 4. Sleighting of Chriſt. 5. Doing deſpight to the Spirit. 6. Falling into the hands of the living God without Chriſt and Sanctification.

Some of the last Lessons I am endeavoring to learn.

1. TO keep Faith and to keep down Flesh. 2. To be bound as if I were free, and married as if I were unmarried. 3. To dye before I come to dye, *viz.* Expect and long for it. 4. To attend every Duty better, and to depend on them less. 5. To realize and experience Spiritual things more. 6. To make eternal things nearer by Faith. 7. To have all things I see hear and read, to leave a deeper impression upon me, especially the sufferings of the godly, and the sins of the wicked. 8. To get more Communion with God in my services and sufferings. 9. To have my Heart to mind more what God intends, and doth in the Nations then what men do. 10. To account of Gods least things more, and of my own greatest and best things less. 11. To make improvement of all former sins and sufferings. 12. To learn to feed upon Gods brown Bread, which is affliction, better then formerly upon his white Bread, his Gospel Ordinances. 13. Not to think doing or suffering work hard. 14. To get my self quite raised and recovered by vertue from Christ conveyed by the Spirit through the Covenant of Grace. 15. To cease from all childish things. 16. To do the work and bear the Testimony of my day in the day. 17. to have a fixed or constant spirit (*for the word in Heaven is the same.* Psal. 51. 1. & 10. in the mar.) in God and in beleiving and doing good. 18. To see that condition I am in, to be best for me.

Some of my last Experiences.

1. To see one sin after another more clearly. 2. To see that I am very weak, and short in that grace wherein I thought I most excelled. 3. That the sin that had most strength in me through the assisting power of Christ, is grown and growing much more weaker. 4. That I am more and more encouraged and helped to beleive by the strength of Christ, and that as sin hath formerly weakned Faith, so now Faith weakens sin. 5. The sin and danger of neglecting ones body, in making it unserviceable to the *Lord*. 6. That when a Christian begins to grow carnal & careless the Lord leaves him to himself for sometime, and either to be assaulted & troubled with some Temptation, or to be overcome with some Corruption. 7. That before God raiseth up a Christian to a more spiritual estate, or causeth him to suffer, *God* Many times lets him know himself by leaving him to some corruption or temptation. 8. That when and from whom I feared temptations at that time and from such the Lord did marvellously deliver me even from the thoughts of Evil. 9. That very day, and a few hours before my great sickness in *Sept*, 9. 1664. I was strongly assaulted with Temptation, and *God* in very mercy and wonderful seasonably did then lay sickness upon me, 11. That a true Christian that is troubled with his Corruption, doth rejoyce greatly when *God* doth by any means prevent and preserve from them. 12. Exceeding suitably did *God* one day apply the three following Scriptures:

Esa. 54. 14. *Ezek.* 34. 21. 1. *Pet.* 3. 14. 16. 19. 13. That to shun one kind of Evil *I* found my self very ready to fall into another. 14. That affliction when it was new, fresh, and first laid upon me, it made and left more impression then afterwards.

As a further discovery of Gods gracious actings in the Heart of this holy man, you have this following taste of his Spirit in this Collection taken out of his Dyary or Iornal, (it being his custome to keep a dayly Observation and Record of every every remarkable Providence occurring to him, and of the frame of his Heart, in his spiritual getings and losings every day) which for the most part were written in Characters yet some being at large, you have a few of them hereafter inserted, which by Gods blessing may tend to the Edification and comfort as well as Example of many.

His Book is entituled,

Some *Memento's* and Experiences of Gods gracious dealings with *Vavasor Powel.*

Deut. 8. 2. *And thou shalt remember all the way which the Lord thy God leads thee,* &c.

Psal. 143. 5. *I remember the dayes of old* &c.

Can. 1. 4. *We will remember thy love.*

Psal. 34. 3. *My Soul shall make her boast of the Lord,* &c.

Collections out of his Dyary.

THis day *I* observed as many dayes before that *I* have commonly Consolation and Affliction in the same day, *If I* have comfort from the Lord that day by Communion or communication or otherwise in the morning, *I* am sure to have some trouble that Night

Night, and if trouble in the Morning, *I* am sure to have some refreshing that Night, but there is scarce one day wherein *I* have not some breathings from *God* and to *God*, and as sure buffetings from Satan.

This day was a very comfortable day to me in the morning, *I* was refreshed by those words 31. *Ps.* 15. *My times are in thy hands*, &c. by comparing that with *Ier.* 20. 12. *I* had much comfort in the society of *Gods* People, and several times in Prayer that day, and power against evil thoughts, yet that Evening *I* was assaulted strongly with sinful thoughts, but in my flying to *God* in prayer against them they fled from me.

This day being the Lords day, *I* had some communion with the Lord in private Prayer, and a greater sence of the sufferings of his People upon my Heart, and it came into my Heart to aske earnestly of God, that *I* might love him better then my Life, and better then my Lusts, remembring that Scripture in the 2. *Tim.* 3. 2. 5. That Self-love, and loving of pleasure more then God will be the two cheif Characters of Hyppocrites and Appostates, in the latter dayes.

In the Evening *I* was again assaulted with Evil thoughts, which necessitated me to fly to the Lord in Prayer, and thence *I* learned this Lesson, that sometimes the very sin of a Christian drives him to his Duty and Service. sometimes by way of prevention either to the Scriptures, for some word of promise or command against sin, or to Prayer, and sometimes after a Soul hath sinned. it sees a necessity speedily and earnestly to confess it, repent for it, resolve and watch against it.

This day *I* injoyed much consolation both from the Scripture specially, *Psal.* 37. 24. 35. 39. Though

he

he fall (meaning the good man) he shall not utterly be cast down, nor condemn him when he is judged, but the salvation of the Righteous is from the Lord, he is their strength in the time of trouble, and the Lord shall help them and deliver them, he shall deliver them from the wicked, and save them because they trust in him, also by conference that day with several persons, yet in the Evening *I* had strong assaults from Satan, from which the Lord did in part deliver me, but yet much trouble from my own Evil heart, the four following lessons, *I* was desirous to learn this Evening. 1. To get my Soul more setled in the assurance and apprehension of salvation. 2. More sensible of my own, and other mens sins, and my own and other mens sufferings. 3. More humbled for my unprofitableness in my imprisonment. 4. More willing to dye, and more mindful of death.

This day *I* received and unexpected mercy, and was prevented from a temptation, which made my heart rejoyce, and preventing grace especially that which prevented from sin, have been frequently cause of rejoycing to me.

This day *I* had little change in the frame of my Spirit either to good or Evil, but some sence *I* had of my own weakness, yet *I* had some comfort from those words *Psal.* 40. 17. but *I* am poor and needy, yet the Lord thinketh on me, and *Psal.* 42. 8. Yet the Lord will command his loving kindness, and his Song shall be with me and my Prayer unto the God of my life.

This day *I* had a good and comfortable day to my Soul especially in Prayer, Four things *I* saw cause to be humbled for, First, that *I* had not more sence of the sins, and sufferings of Gods People or of my own. Secondly, That the Works, Glory, Wayes,

Wayes, Ordinances & People of the Lord are in such Contempt. Thirdly, that there is no more Stability, Zeal and Courage in the Saints for good, and against Evil. Fourthly, That there continues still such darkness upon, and divisions amongst Christians, I had it much in my Heart to desire two things from the Lord (*viz.*) First, Power against my sin. Secondly, Preparation for sufferings.

This day I was much troubled for hearing one sweare several Oaths, and not reproving him for the same and convinced also from, Psal. 50.7. *Hear O Israel and I will testifie against thee I am God even thy God*, that God had many things against me in particular, and I was convinced providencially of one cause of my sufferings. Being a day to seek the Lord in private Prayer, I had my Heart somewhat softned and yet I was troubled it continued so hard, and I learned from the, 2. *Cro.*6.37. That I should in this my suffering bethink my self both what I was, and what I had done, that I should pray more earnestly, and turn more throughly and perfectly unto the Lord, and that Evening *I* could and did pray, most heartily for my Enemies, and Persecutors

This day being the Lords day, *I* had several times refreshings from the Lord in Prayer, and in speaking his word, and that word in *Iob.* 10.14, Was set with weight upon my Heart; If I sin thou markest me and wilt not acquit me from my iniquity, *I* learned thence what a dangerous thing it is to sin under affliction, and the dangers did appear much by that place in Lev. 26.36. *And upon them that are left alive of you*, (meaning those) *that were under affliction*, verse the 26. *I will send a faintness in their Hearts*, &c. The same day *I* had a consideration of the great evil of sinning against the Lord after

as-

assurance. This day *I* observed these words. Psal. 59. 3. *For loe they lye in wait (David's Enemies) for my Soul, the mighty are gathered against me not for my transgression nor for my sin O Lord* I could truely and with comfort say that mine Enemies did persecute me, but not for my sin, or transgression which is a comfort to me this day also by a special providence, God brought a dear Friend who praying with me, my Heart was much affected, and melted.

This day in the morning my Heart was very free to pray for my Persecutors, and Enemies as freely and really as *I* was to seek and receive pardon for my own sins, *I* had power also to apply those words to my self. Psal. 62. 2. *He is onely my Rock and my Salvation, he is my defence I shall not greatly be moved*, and in verse 6. *I shall not be moved*, God did bring this Scripture as an Antidote for that Evening, there came several persons one after another, to tell me that I and several others were to be tryed at the Sessions, and *I* observed that my Heart was very little moved thereat, but could willingly refer my self to the Lord, and be quiet in, and contented with his will, though never so contrary to my own carnal and natural will.

This Evening in discourseing with a poor Christian antient woman, *I* found by the tenderness of Heart she had for sin and her zeal for God, that she was in a far better temper of Spirit, then I was in which helped on my Humility somewhat, this Evening also I had some power to resist Temptation and to check Corruption.

I had my Heart enlargned and softned in Prayer, and through Gods goodness was much freed from Temptations, yet had some bodily distemper, but *I* judged it very little and light in comparison of what it might be.

I experienced the Lords coming in, and especially in Prayer I observed that Scripture, Psal. 68. 28. *Thy God hath commanded thy strength, strengthen O God that which thou hast wrought for us,* yet this Evening I was moved to passion.

This day spent so most part in writing Letters for Christian Freinds, at some of which my Heart was moved, having a great desire that they might continue in the Faith, and stand fast in the Lord.

This day I was affected with some ill news I heard, and my heart was moved with pitty towards some in affliction, I had some comfort from, Psal. 69. verse 26. 29. *Those whom thou hast wounded (he persecuted, and afflicted) are those whom God hath wounded, and though poor and sorrowful yet his salvation will set them up on high,* but especially from verse the 32. *Their Hearts shall live that seek God* and this day in observing the Characters which a godly Preacher gives in his Book of those that have their sins pardoned, that they are those that seek pardon wait in the use of means till they obtain it, they do freely pardon others and they do love God for his pardoning goodness, all which in a measure (through free grace) I found in me, also Psal. 71. 20. *Thou wilt bring me up again,* &c. was very refreshing to me. This day being the Lords day I had several considerations of the Sabboth, *as it was a sign between God and his People,* Exod. 31. 13. 17. Ezek. 20. 12. 17. *A sign of his favour in giving it to them, and of his being in Covenant with them, and they with him, if they carefully observed it, and therefore it is called the Covenant.* Exod. 31. 17. *As Circumsion a sign of the Covenant is called a Covenant.* Gen. 17. 7. *My heart was moved to pray earnestly against sin,* and those words in Psal. 72. 12 13, 14. *were pretious to me, he shall deliver the needy when he cryeth, the poor also, and him that hath no helper.* This

This day I learned from Psal. 74. 16. *The day is thine, and the night is thine,* that the State of affliction, as well as a State of posperity is of the Lord, and necessary, and to continue but for a time. Then from Psal. 76. 10. *Surely the wrath of man shall praise thee, and the remainder of wrath thou wilt restrain,* I learned not to be troubled at mens fury, for God would have glory thereby, and God will restrain it when he will, this day I perceived three things much wanting in me.

First, Love enough to Christ to make me willing to suffer.

Secondly, Repentance enough for Sin.

Thirdly, Care enough in Gods service.

This day I had some inlargement in Prayer, I learned also.

1. That Prayer is a special remedy or means to prevent the Soul from sin.

2. That ordinary spiritual Judgments (as hardness of Heart, *&c.*) go before outward Judgements.

3. That it is a very sad sign as well as a great sin, to refuse the Lord and his Counsel, God complains Psal. 81. 11. *That they would not hearken to his Counsels, and that they would none of him.*

I had some sence (but trouble for want of more) of the sufferings of Gods People (in S) and I was encouraged from the following Observations and considerations.

First, That the man is blest whose strength is in the Lord, *Psal.* 8. 4, 5.

Secondly, *That when God will return to his People, and bring them back from their captivity, he will forgive their iniquities, cover their sins, and take away all his wrath,* Psal. 85. 1, 2, 3.

Thirdly, *That salvation is nigh to the People of God* verse

verſe 9. 4, *That he will ſet his People in the way of his ſteps*, verſe 13.

This day ſuppoſed to be the longeſt in the year I judge it my duty, to be ſtrict in obſerving what glory to God, or good to my Soul, ſuch a long day would produce, 1. In the morning (as the night before) I had my Heart drawn out to pray earneſtly againſt temptations eſpecially one, and I obſerved preſently the temptation ſet upon me, but the Lord delivered me from it, and removed it from me, for which my Heart was affected moved and raiſed to praiſe the Lord. 2. I learned that affliction draws out the Heart of the godly much in Prayer and Supplication, *Pſal.* 8. 11. 13. 3. I learned that it is not enough for a Chriſtian to do good, but he ſhould carefully endeavour to do the cheifeſt and moſt ſeaſonable good. 4. By viſiting ſome of the pooreſt Priſoners, I obſerved this, that ſometimes in doing good, a man may be in danger of receiving evil, or a good diſpoſition may bring a man lyable to temptation, in the morning I had encouragement from Pſal. 91. 9. 10. *Becauſe thou haſt made the Lord, which is my refuge, and there ſhall no evil befal thee*, I had much refreſhing alſo in the communion of divers Chriſtians, I learned alſo from *Revelations* the 2. 26 27. compared with the 12. Chap. 11. *That he that ſuffereth for Chriſt overcometh*, ferendo vincere ſpero, at the noiſe of the great thunder this night I was moved to conſider the greatneſs of *Iehovah*, whoſe voice was ſo loud.

I wa s troubled in the morning with many bad thoughts, yet had ſome trouble for them but out of *Pſal.* 102. 4. 10. 24. I obſerved three things, 1. That the heart may be withered, 2. That after God hath lifted up a Saint he may caſt him down again, 3. That *Davids* argument to move God not to cut him

him off in the mideſt of his dayes, was becauſe Gods years were throughout all Generations.

Being the Lords day I found my Heart in as good a frame as I had any day both in reſpect of tenderneſs and enlargedneſs in Prayer, and likewiſe learned ſomewhat from divers Scriptures, eſpecially from 2. *Pet.* 3. From the conſideration of what God had promiſed to do, and the patience and long ſuffering of Chriſt, and what the Saints did look for, what manner of perſons Chriſtians ought to be, *viz.*

1. Holy in all manner of Converſation and godlineſs.

2. Looking and expecting the coming of Chriſt.

3. Diligent in geting aſſurance and being found acceptable.

4. Accounting that the patience of God intended from their good.

5. Watchful and careful, leaſt they be drawn aſide into Error.

6. Laſtly, growing in Grace and in the knowledge of Chriſt.

I was obſerving from Pſal. 105.8. *How God remembered his Covenant with his People, yea and for them.* Pſal. 106.47. *alſo his mercy. Pſal.* 98. 3. And though they either forget or neglect either the one or the other, yet what abundant comfort is this to Beleivers.

This day was a very good day to me, in reſpect of ſeveral favours received from the Lord, for which I deſire to be earneſtly thankful. I learned to conſider how far a man may go with a meer aſcent to truth, without experiencing the power of the ſame working in us, I was alſo earneſt with the Lord that in caſe he did not put an end to my ſufferings, he would put an end to my ſin.

This was a day better reſolved on then obſerved

Oh

Oh how oft and in how many wayes are men disappointed in their purposes which shews all good to be in the hand of God, and man to be a poor changeable weak Creature, yet from *Psal.* 107. I was noting how ready God is to hear the Cry of his People for four times in that Psal. *He is said to hear their Cry in trouble, and to deliver them out of their distress*, verse the 6. 13. 19. 28. and yet it is as observable how backward men are to return praises to God. and therefore in the *Psalms* it is also said four times! *Oh that men would praise the Lord for his goodness*. verse 8. 15. 21. 31. Though this Evening I had some inward refreshing, yet this Night I had sore Temptations of several sorts.

This day my Temptations continued strong yet with a resolution (in the strength of Christ) to resist & beware of them, and in consideration of the words nevertheless notwithstanding, and yet which I find frequent in the Scriptures used, and applied to Gods People, both after their sinning, and under their suffering. I had some comfort, as *Psal* 106 & 44. 1 *Kings* 2. *chap.* 12. *Psal.* 40. 17. & 42. 8.

This day from several Scriptures (as *Psal.* 119. 4. *Acts* 6. 4. 1 *Cor.* 7. 3.) compared together, I was convinced it was a special duty (in which I was too negligent) to give ones self to Prayer, I also observed that, neglecting the season for service or duty, proves sometimes a perfect omission of that duty, I also was observing the great happiness of a good man above the wicked, *that the Lord stands at the right hand of the one, and the Devil at the right hand of the other.* Psal. 109. 31. compared with the 6. verse.

This day I was learning that a Christian should endeavour to perform all his duties, (1.) *more intirely, or with his whole Heart*, Psal. 111. 1. & 119.

2. (2.) *More delightfully.* Psal. 119. 16. 53, 47, 70. Rom. 7. 22. (3.) *With more judgement and discretion.* Psal. 112, 5. (4.) *With perseverance,* Col. 4. 2. This morning I was overcome with passion and frowardness, which made me enquire into the reason of that and other Corruptions, *I* was observing this, that it is a mercy to have the *Soul* come to its place again after sin, but far better not to go out of its place at all, this Night *I* had a very sore and strong Temptation, but was through the grace of God supported, and strengthened from the consideration of Christ that was tempted, who considers those that are tempted, also from his Prayer, *John* 17. 11. and from those two promises, Isa. 59. 19, James 4. 7. *I fled to the Lord by Prayer and he delivered me, and I trust he also will deliver me.*

Being the Lords day I had my Heart in a reasonable good frame in the morning in Prayer, I was observing that God exalteth himself, *even then when he humbleth himself to look on men.* Psal. 113. 6. *marg.* I found my Heart much raised and enlarged in Prayer for Gods work, and People, & had faith therein, I observed from Isa. 38. 17. *For Peace I had great Bitterness,* &c. I learned that a Christians condition is murable, and therefore he should be contented with his condition what ever it be, and whether comfortable or miserable he should look that God may soon alter it, and he should not desire to go out of one state into another, till he hath gotten good by being in the former. 2. That Gods love is not only seen in the removing affliction from us, but in afflicting of us also. 3. That Gods People should learn to gain assurance, and experience by affliction. This Evening I was much refreshed in reading *Bains* upon the *Ephes.* especially one *chap.* the 1. 13. and the 4. 30. *Concerning the sealing of the Spirit.*

This

This day I obſerved the duty and reſolution of a ſincere Chriſtian, viz. *to walk before the Lord.* Pſal. 116. 9. *Gen.* 24. 40. I was alſo thinking how neceſſary it is for a right Chriſtian that deſires to walk holily, to obſerve carefully the inward workings of the Spirit of God, as alſo the ſecret wayes and methods of ſin, I was convinced (alſo) how uneffectual it is for a Chriſtian to promiſe, or reſolve any thing in his own ſtrength.

I learned from *David* that he oft mentions ſerving, *and ſeeking God with his whole Heart, which duties I love, and would learn more experimentally, and practically according to* Pſal. 112. 2. 10. 34. 69.

This day I was enlarged, and ſomewhat ſoftened in the duty of Prayer ſeveral times, and convinced what an evil it is in Gods ſight. 1. *To be long under affliction unhumbled, and uncleanſed;* Jer. 44. 10. Joſ. 22. 17. and eſpecially to ſin wittingly, and to add ſin to ſin, I was conſidering of four duties to repent for ſin to redeem time, to get fuller aſſurance, and to prepare for Chriſt, *I* was alſo affected with ſome news that concerned the People of God.

This day I was obſerving that though a true Chriſtian may have a ſound Heart, and Faith in the word of the Lord, *yet he may be as a Bottle in the ſmoak dry and withered, yea and fainting, and failing, for the Lord and his ſalvation.* Pſal. 119. 80, 81, 82, 83. I learned this alſo that diſappointment in ones expectation cauſeth dejection and trouble.

This day having had a long and ſerious diſcourſe with a knowing Gentleman, I obſerved ſomewhat more then even *I* had done before, *concerning the image of God, and the new man mentioned in* Epheſ. 4. 24. Col. 3. 10. *I* had conſideration alſo that a Child of God may eaſily ſee to the end of, or be-

yond all that the men of the world can do to him, I had some inlargedness and softness of Heart in Prayer, also I observed several things from 1. Thess. 2.

I observed the following Lessons. (1.) *That by gaining understanding from and delight in the Statutes and Precepts of the Lord, a Christian comes to hate every false and wicked way*, Psal. 119. 97. 104. (2.) *To seek to get a Heart inclined always to perform Gods Statutes*, verse 112. (3.) *That when a Soul hath an intention to keep Gods Commandements he will abstain from the company of evil doers*, verse 115. I had great trouble and sorrow in my Heart in the Evening, from a Letter I had from a Brother turned Quaker, but my Heart was much drawn forth to to pray for him.

This day being Lords day in the morning, I had my Heart drawn forth again to pray earnestly for that Brother, and had my Spirit several times somewhat revived this day, and among several other things, which I observed. 1. That a Child of God be altered much in the frame of his Spirit from better to worse, as *Baruch*, also *Ionah* &c. (2.) *That a time of common calamity it will be a mercy for a religious man to have his life as* Baruch *was promised to have* Jer. 45. 5. (3.) *I observing how God may punish a good man in the same kind that he sins*, as Asa *with pain in his Feet, as he had put the Prophet in the Stocks before.* 2. Chron. 16. 10. & 12 compared (4.) *Oh what an evil it is in a Christian to sin*, David *was told that he despised the Lord, and his Commandement*, 2 Samuel 12. 8. 10. (5.) From *Ezek.* 10. 11. that the Wheels (that is either they Angels Saints, or the providences of God) they followed the head, and turned not as they went so should we follow Christ. (6.) It is observeable

that God takes notice of all that is in the minds of men, *Ezek.* 11. 5. as well as all the words in their Tongues, as the frame of mens Spirits, so they think of God, for if they be holy, and faithful they conceive so of God. This day also *I* found the evil of my Heart to be in one frame when it should be in another, as to rejoyce when it should mourn.

I lost opportunities this day to serve the Lord by discourses with several sorts of persons, *especially some that pretend to the Virgin life who mightily sleight Iesus of Nazareth and the Scriptures*, which made me strongly oppose them, and do with them as the Apostle commands, 2. *John* 10. that promise also was sweet unto me. Psal. 121. 3. *He will not suffer thy Feet to be moved.*

This day in the Morning, and at Noon *I* had my Heart drawn out and softned more then ordinary in Prayer, yet I found my Heart suddenly moved to anger, this was in divers sences a day of great kindnes from the Lord: I was observing from *Hos.* 12. (1.) That fear, care and trembling, are especial means to keep the godly from sin. (2.) That sin doth set the Soul of a good frame. (3.) That when once the Soul goeth out of a good frame it is hardly recovered. (4.) That when God is about to deliver his People from sufferings, he begins to deliver them from sin.

I had experience of this, that it is far better to go to Prayer often then be too tedious, and to consider of some especial particular thing to pray for and be importunate by promises & arguments for them. also I observed from Psal 126. 6. *That weeping is one duty of Christians in the time of their Captivity, and that those that weep they shall surely find a time of rejoycing* Luke 6. 21. John 6. 20

This day I had my Heart much softned enlarged

and warmed in Prayer, especially one time, but in the Evening had conviction of my slothfulness, also of my great indiscretion in discoursing about spiritual things, I observed from Psal. 129. 1, 2. *Many times have they afflicted me from my youth, yet they have not prevailed, that Gods People may be delivered under and out of affliction.*

I was troubled this day at my ignorance both in natural and spiritual things, and had through the Lords special favour to me a sweet fit of sorrow, and repentance for my sins, with two special suitable Scriptures, *he shall redeem* Israel *from all his iniquities*, Psal. 130. 8. and Hos. 3. 1. *Go yet love a woman beloved of her Freind, yet an adultéress according to the love of the Lord*, oh what kind of love is this for God to love an Adultéress, and what comfort to a poor Backslider, for to such these words are cheifly spoken.

Through the constant coming, and continuing of Freinds, I had little time for secret duties, which together with the saying of a grave Gentleman that this 40 years he had not neglected to read every day two or three Chapters in the Bible, what ever his business were, convinced of my neglects in the service of God, this day I met with a new affliction which too little affected me.

This day the Lord was pleased to set my thoughts on several Lessons, which Christians should be learning in this day as (1.) *To be humbled under the mighty hand of God*, 1. Pet. 5. 5. (2.) *To keep themselves undefiled*, 1. Tim. 5. 22. 1. John 5. 22. (3.) *Not to fear any Creatures*, Isa. 41. Mat. 10. 28. 31. Rev. 2. 10. (4.) To lay to Heart the sins of the wicked, and the sins and sufferings of the godly. (5.) To keep up their Watch. (6.) *Not to neglect Saints fellowship*, Heb. 10. 29. (7.) To get fuller assu-

rance,

rance through our repentance, &c. (8.) from *Daniel* 3. 16, 17. *I* observed that 1. Great ſudden and unavoidable tryal may come upon the Saints. 2. That true Saints will be more feareful of the leaſt ſin then the greateſt ſuffering. 3. That Faith in God, a diſregard of the World, and a devine reſolution will carry Chriſtians through ſufferings, *I* had my Heart drawn out in Prayer.

This day *I* took notice of three or four remarkable Providences, *I* was alſo convinced of too much natural and ſelf-reſolution, alſo of my cowardlyneſs to reprove ſin in great Perſons, *I* conſidered what an evil, and ſin it is for one to attribute to himſelf more then is due, and conſidering how God may make one condition beſt for one one time, which is not beſt at another time, *I* had ſome refreſhing in Prayer this day.

This day in the morning there was a providence which *I* met with, which is like to prove in the end very remarkable, but whether my acting and appearing therein was from the Lord, *I* muſt leave the iſſue to manifeſt it, only from thence *I* was obſerving 1. That Truth and Sincerity, right ends, asking Counſel of God, and adviſing with the People of God. Firſt, *Is* great ſatisfaction to a Chriſtian in what he doth. Secondly, Yet when a mans judgement, and Conſcience is not fully in a mans buſineſs, he loſeth much comfort in what he doth.

This day in the morning *I* had trouble in my Spirit, for what *I* did doubtfully the day before, and ſhed many tears for my dear Brethren that turned Quakers eſpecially *Thomas Ell*, *I* had alſo comfort from that Scripture Pſal. 138. 7. *Though I walk in the midſt of trouble* &c. In the Evening I had conſideration and ſight of ſeveral things amiſs in me, and had my Heart affected in asking for the ſame.

This morning *I* was troubled for a vile thought, and in the Evening troubled at my impatience yet had sweet and comfortable refreshing from *Dan.* 11. 33. and a Heart to pray sensibly and affectionately for Gods People, and my hope raised for them from Psal. 125. 3. *For the Rod of the wicked shall not alwayes rest*, &c.

This day being the Lords day *I* had comfort from that Scripture, Prov. 24. 16. *For a just man falleth seven times, and riseth up again*, and likewise from *James* 5. 15. and *John* 1. 5 8. especially from that place, Gen. 3. 21. *Where God is said to make Clothes to Adam and Eve, and not only so but to Cloath them, or put them on, from* Dan. 3. 17, 18. *I* observed that real Saints do fear the least sin more then the greatest sufferings, because sin is a worse evil then suffering. 2. Because therein they do imitate Christ suffering. 3. Because the evil of suffering consists with the special will and pleasure of God, but so doth not sin. 4. Because they know that if they sin they shall suffer. 5. Because they know if they chuse sufferings they shall be either saved from it, or carried through it. 6. Because they are under the promise if they suffer, but under the Threats and Judgements of God if they sin.

This day being a day of waiting to some Freinds, *I* found my affection quickened more especially towards one Brother that did abide loving and faithful, and for some others that had turned aside. *I* observed this from *Eves* words, Gen. 4. 1. *That one may receive a mercy from the Lord, which may not be used for the Lord.*

Psalm 139. 10. *I* did observed two great comforts in case of banishment, *even there* (that is the uttermost parts of the Earth) 1. *Shall thy hand lead me*, 2. *Thy right hand shall hold me up*, so from

from Psal. 145. 14. *The Lord upholdeth all that fall, and raiseth up all those that be bowed down*, this day was a reasonable good day to me.

This day had better intentions then performances yet *I* was convinced how short *I* came of doing the good *I* might do, in a day place, condition *I* am in, and how *I* come short of that which *Paul* mentions of himself, 1. Thess. 2. 2 *We were bold in our God*, &c. *I* was sensible that *I* had lost much of the boldness *I* had, and especially in reproving sin.

This was a very good day in many respects, first *I* had divers pretious Freinds to visit me, Secondly a good Letter expressing the state of my Freinds in the Country. Thirdly, another special and unexpected Providence. Fourthly, *I* had my Heart several times in a good frame of Prayer. Fifthly, *I* learned from Psal. 149. 2. 4. *How it is mutually between God and his People, they joy in him and he take pleasure in them*, *I* also was thinking of the grounds of Saints doubts about their salvation, *viz.* Ignorance in the Covenant of grace, want of observing their Hearts of keeping up Holiness Slothfulness, and favouring some secret sin, and not profiting by ordinances.

I was noting that the wicked are not ashamed to profess that they endeavour hurt to the righteous without a cause, Prov. 1. 11. and that the godly should grow more bold by how much the more their afflictions increase 1. Thess. 2. 2. *I* had my heart this day so tuned in Prayer.

I was this day convinced of the negligence in that duty of desiring to see the Faces of the Saints as *Paul* did 1. Thess. 3. 11. *I* received a special Letter this day from our dear Brother *I. B.* which suited much with my condition and judgement. *I* learned a word from one that *I* could not expect such words, *viz.* *I* did

not

not heretofore prize neither great things that were temporal or spirituall, but now *I* prize the least things of either sort from 2. Cor. 7. chap. 4, 5, 6. *I* observed 1. *That in the greatest trouble Gods People may have the greatest comforts.* 2. *That their comfort is originally from God.* 3. *That God may send in these comforts at such times, and in such a manner as they expect not,* this Evening my Soul was a little refreshed by divers promises and softned in Prayer.

Being the Lords day *I* observed from Prov. 3. 16. *In all thy wayes acknowledge him,* that godliness is an eying of God, owning of God, imitating of God, and respecting of God in all our wayes, and upon the consideration of these two following questions, (*I* had many thoughts) some of which were refreshing and satisfying to me from the first question *how we may know that we have received real good & benefit by our afflictions.* Secondly. *How we may know when God doth afflict in Love and Faithfulness,* Psal. 119. 75. 71. also divers other meditations from Rev. 12. 10. *They overcame by the word of their testimony, and by the Blood of the Lamb* &c. and concerning the spiritual Race which a Christian is to run, *I* had some enlargedness and tenderness of heart.

God according to his usual way and dealing with me, foreseeing what *I* could not (to wit more approaching affliction) did this day administer an Antidote, even comfort by Letters, from the hands of several special Freinds, also those words keep sound wisdome, keep my saying in the midest of thine heart, and keep thy heart with all diligence, were (*I* adjudged) words worthy of observation, hearing this Evening of a gratious Brother and Preacher sickness, my heart was moved earnestly to pray for him.

I observed in the Morning a special exhortaion

out

out of Prov. 5. 1. *My Son attend unto my wisdome, and bow thine Ear unto my understanding*, also verse the 23. *that sin is a great folly*, so chap. 18. 13. Judg. 19. 23. This day I received a sad Letter from a Brother *T. E.* that is turned Quaker, which added much to my affliction, the good Lord shew him the Error of his way and humble and reclaim him, this day *I* was sensible of my aptness to be angry, and was put seriously to enquire into the voice, and will of God by these additional afflictions, and I find a need of the continuance of them, and my heart brought into a more submissive frame to bear and suffer his Rod.

This day I bless the Lord was a good day to my Soul, I had enlargedness and much freeness with some measure of softness and earnestness in Prayer, especially for the Saints of God, and perticularly for my own country Christians, I had also a strong resolution to watch my self more carefully, and do my duty more diligently then formerly, out of *Prov*, 7. I observed, several helps or means to prevent, and preserve the Soul from sin, *viz.* 1. A laying up the Commandements in the Heart. 2. A looking on them, or eying of them. 3. Getting endeared affection to Christ. 4. By taking heed of the occasions thereof.

This day was but a flat drowsie day to my Soul, nor great good gained, but sin and grace [not discernably active, and affections unwarmed and unquickened, yet convinced of lost time, and comforted a little from 1 Thess. 4. *With thoughts of Christs coming.*

I was this morning instructed from wisdomes words Prov. 8. 8. (*All the words of my mouth are in righteousness, and there is nothing froward in them,*) that I should take more heed for the time to come,

of

of a froward Mouth and Tongue; this day also I hope I can humbly say it I injoyed the Lord both in Meditation and Prayer, and being sensible of the want of skil in beleiving, and more diligence in sanctification, and thereupon I am resolved through grace and hope to be enabled to take more heed to my ways, and as the Lord also presented that Scripture (to me) Thess. 5. 15. *But ever follow that which is good.*

This day I had a check in my Spirit for lightness of heart, and besides an outward special Providence, I observed, I learned from the sin I saw, and heard of in others to loath (or at least desired to loath) it in my self, I also observed from *Prov.* 9. 18. That one main Reason why People do not leave sin, is because they do not know or consider the punishment of sin, also what a commendable thing it is for Christians to be patient, and beleiving in all Persecution, and Tribulations, *Thess.* 2. 1. *chap.* 4.

This day being the Lords day through Gods grace, I had my heart much softened, and enlarged to call upon God, especially one time I observed also that, *that want of the love to the truth, and love to unrighteousness, are the causes of men falling from the faith,* 2. Thess. 2. 10. 12. also another excellent Lesson from that word 2. Thess. 3. 11. *where he speaks of busie Bodies, which signifies properly to be too intent about the work we should not be.*

This day I had my heart set somewhat upon the consideration of those two promises, Prov. 11. 2 12, 13. *The unjust shall be delivered and the just shall be saved out of trouble.* And this day I was noteing a great difference, between having the light and the love

of

of the truth, this day *I* received an Answer from a Christian Freind, of a Brothers business or concernment which signified his love and care, and increased my affection to him, *I* was somewhat affected also with the sweet Counsel of Christ, to the Church of *Sardis*.

I had my Soul in some good frame, especially in Prayer, and comfort from the consideration of the promises, in Psal. 1. 3. *That the good man shall bear Fruit, and that his Fruit shall not wither*, and *Isa.* 49. 25. and Jer. 33. 20. From the stability of the Covenant, *I* likewise considered 1. That there is that in Christ which answers every condition. 2. That we have done that which deserves the worst condition. 3. That we should mind more the glory of God, and our duty in our condition, and not strive to make our outward state in a natural way sweet, which God intends to sweeten otherwise.

Next day *I* found my heart in a hard and streight condition and frame most part of this day, and not disposed to the duty intended as it ought and in the Evening of this day *I* was moved to passion, but avoiding occasion crying to the Lord *I* was delivered, and from *Prov.* 13. 3 *I* learned two Lessons. First, *to keep my mouth, and to be well advised*, *I* also found a great desire to grow in plainness, and sincerity of heart.

This day by discourse *I* came to understand some Scriptures especially *John* 3. 14. and the 11. 10. (as is observed on written down in both those margents) clearer then ever before, also *I* observed where the word Soul (*Nepheſh*) *is taken for a dead body*. Numbers the 9. 6. the 6. Chap. 6. also two other necessary and seasonable Lessons from Prov. 14. 8. 15. viz. *To understand the way, and to look*

well

well to my goings, also this Evening *I* had my heart a little more then ordinary softened, and enlarged in Prayer.

This day *I* experienced but little good or gain gotten to my Soul, and found my Heart but in a flat frame, yet *I* was affected a little with the consideration of the *great honour given by the Elders, and others to Iesus Christ*, Rev. 5. 13. and *I* perceived more desire after true sincerity of heart, and observed a good providence of God.

This day *I* observed a remarkable passage in a great mans suffering death, that he vowed, and wished that if ever he did game again he might be hanged, and hanged he was, a warning to look to our wishes, then *I* marked those two words, Prov. 15. 4. *That perverseness in the Tongue is or makes a breach in the Spirit*, *I* was smitten in my Conscience for an evil thought, and convinced for my unconstancy in good, and want of more sence of my own, and others sins, and slackness in some services, but *I* had comfort from the 1. Thess. 5. 24. *That Gods faithfulness ingages him to perfect his work in his People and to preserve them to the end.*

This day being the Lords day *I* learned amongst many other Lessons from *Ezek.* 20. (1.) That when Gods People do come to ordinances, yet they should expect good only from God, *the People sate before* Ezekiel *but inquired of God*, verse 1. (2.) *That when People abuse their Gifts, God will pollute them therein, and thereby*, verse 26. (3.) That those that go on in sin cannot expect to find God when they call upon him. (4.) *That God may sometimes return the captivity of his People before they repent*, verse 42, 43, *I* was convinced that it is my duty. 1. To study my duty more. 2. To strive to do my duty better, this whole day *I* was troubled

troubled with the Head-ach, and pain in my Stomach, but I found the Lord enabling me with much patience, & moving my heart to praise him that affliction is not far greater Calm, joy and ease, came this morning from the presence of the Lord, after trouble and pain, with a resolution to prize time, and mercy, and to walk better and more diligently before the *Lord* who directeth the steps, Prov. 16. 9. *and he that keepeth his way preserveth his Soul*, which Scriptures I observed this Morning, this Evening I had some communion with the *Lord* in Prayer, I was lead to look upon that duty, 1. Tim. 2. 2. 13. *Of praying for all men*, and from what I heard of another to praise God for his goodness to me.

This Morning I observed a special providence by the coming of a Freind to visit me, and observed further from Prov. 17. 5. *Howbeit Gods affliction is compared to a fining Pot or Furnace, to try and purge the Heart*, also what a sad thing tis to have good oppertunities and prizes put into our hands, but to want improving hearts, or to have corruption hinder good, *verse* 16, 20. I found no especial enlargment, nor communion with the *Lord* this day, but rather a provocation to pride yet of that good word in *Tim.* 1. 3. *chap.* 2.6. met with me.

This day (being willing to wait upon God,) I found him good to me in softening and inlarging, and drawing out my Heart in Prayer, and I had some comfort from those words, Psal. 9. 9. *The Lord will be a refuge for the oppressed, a refuge in times of trouble*, and verse the 18. *the needy shall not alwayes be forgotten*, yet this Evening I was set upon by temtation which in ⅓ part prevailed and in part was resisted.

In the Morning fowl and and sinful thoughts came into my heart, but God made them bitter and

bur-

denſome to me, and now little ſins begin like Flies to be more troubleſome to me yet I much ſuſpect my ſelf if the Lord left me to my ſelf never ſo little, and ſhort a time, I had ſome joy and ſtrength from Prov. 20.21. *Wait on the Lord and he ſhall ſave thee.*

This day my heart was ſomewhat melted and warmed in duty, and I found power to reſiſt temptation, I had alſo my heart in a reaſonable good meaſure brought to conſider, why the Lord afflicts me and adds afflictions, and was throughly reſolved in two things, that I would do what I could to pacifie God, and to pleaſe him, and to beleive in his free grace through Chriſt. let him do what he will with me. I was obſerving three comforts to the righteous from *Prov.* 21.18. 28. 31.

This day was a good day both inwardly and outwardly eſpecially outwardly, *I* had ſome thoughts of Gods judgement to fear them and to endeavour to ſhun them, and to intreat the Lord not to let me ſhare with the wicked in their punishments much leſs their ſins, *I* obſerved from *Prov* 22. 14. that it is a ſign of hatred to be left to ſin, an excellent promiſe in *verſe* 23. alſo twelve Leſſons *Paul* teaches 1. *Tim.* 4.

This day being the Lords day *I* had ſome enjoyment of the Lords preſence (as *I* obſerved) and among other things *I* obſerved firſt from *Ezek.* 39 26. That the firſt thing that the Lord doth in the Redemption of his People is to bring them to remember their ſins, *and to repent for them, and ſo having cleanſed, and ſaved them from their iniquities*, Jer. 33.8. Ezek 36 29. he works then their temporal and outward deliverance. 2. From the laſt *verſe* that when the Lord hath given his ſpirit to his People he never forſakes them more. 3. From *Pſal.* 80. 5, 17. *I* had conſiderations of the great ſuffe-

I

ings of the Church of God of old, and the ground of their comfort which is Christ. 4. From *Rev.* 12. was much refreshed to consider that the Church when she went to the Wilderness, yet that was by Wings that God gave her, and likewise in the Wilderness there was a place prepared by God for her, and there she was nursed her whole time.

This day I observed from *Lev.* 26. Gods way of dealing outwardly with his People either in mercy or affliction, according to their obedience or disobedience, but though they have sined and brought punishment upon themselves, yet upon their confession of sin, humbling of their hearts, and accepting of their punishment, God remits their sins, and removes the punishment, this day God in his providence ordered that I should hurt and bruise my Leg which might have been much worse, I humbly praise God for it, and hope to profit by it.

This day my heart was very much enlarged, softened and quickened in Prayer twice (but especially once) and raised through the power of God exceedingly to be willing to suffer, I learnt. 1. To beware of sleight and short repentance (a thing I often consider off) 2. To fear secret self conceitedness, after the well performing of a duty. 3. To take heed of the corrupting Flies of vain thoughts and idle words. 4. From Prov. 24. 1. *Not to desire the company of evil men.* 5. To see, consider, look and receive instruction from the Evil of others. 6. That such as do the will of God but not with a good end shall be punished, *Hos.* 1. 4.

This day *I* was troubled with vain and wandering thoughts in solemn duties yet was made sensible of them, and in some measure resisted them effectually, I Learned from *Prov.* 25. 22. how to perform my duty towards my Enemies, and from *chap.* 26.

26. the danger of keeping ſecret ſins, that God will diſcover them before the Congregation.

God favoured me this day with kindneſs from, and affected me ſomewhat with the relation and reading of Gods wonderful and ſtrange works, at which *I* deſire to ſtand in admiration, and to fear and tremble, alſo to be affected with the ſufferings of other Saints, that differ from me: I obſerved alſo from *Prov* 26. 23. How a wicked Heart may be covered and undiſcerned, as a Potſherd covered with droſs, alſo from *chap* 27. 12. the Character and care of a prudent man, *viz.* to foreſee the evil and hide himſelf, and from 2. *Tim.* 1. to learn to partake of ſufferings, and not to be aſhamed of ſufferers.

This day though I roſe earlyer then ordinary, yet through the multiplicity and continuance of company, *I* made not ſuch good improvement thereof, *I* cannot ſay I profited much or gained or learned any thing, unleſs it were from Prov. 27. 12. *That a prudent man foreſeeth the evil and hideth himſelf*, alſo from 2. *Tim.* 2. 11. 12. *I* obſerved great encouragement *to ſuffer for Chriſt*, *becauſe we ſhall live and raign with him*, alſo to labour to be pure, fit Veſſels for the Lord, to follow after Righteouſneſs, Faith, Peace, Charity, *&c.*

I was convinced this day of four things *I* was too negligent in, *viz.* Studying the Scriptures, ſending to the Chriſtians (eſpecially thoſe to whom I relate,) finiſhing ſomewhat *I* intended and begun, and improving my Talent in this place, more to the benefit of other poor Souls, I had my heart ſoftened, and in ſome meaſure enlarged this day in Prayer, and truely affected with ſome Chriſtians that came to ſee me, I had ſome comfortable conſiderations from three promiſes, Prov. 28. 10, 20, 26. *The upright*

upright shall have good things in possession, who so walketh uprightly shall be saved and who so walketh wisely shall be delivered, I had also comfortable from *Hos.* 3. 4. 5. compared together and was put to consider those in 2. *Tim.* 3. 2 *&c.*

This morning though too slothful, I had some breathings of the Spirit of the Lord, and kindled affections in Prayer, those words in *Prov.* 29. 25. were some comfort and support to me *the fear of man bringeth a snare, but who so putteth his trust in the Lord shall be safe,* among other considerations I had this day 1. I considered that it was the needfullest thing in a dangerous time to get assurance of Gods favour and salvation, and to make hast to repent and return to the Lord. 2. To consider our spiritual warfare, and to quit our selves like Christians in striving for victory over our spiritual Enemies I had comfort from that blessed promise *Ier.* the 33. 7 8.

This day I had no great benefit to my Soul only from *Hos* 4 8. 10 12. I observed (1.) That to have the heart set on iniquity. (2.) To leave off taking heed to the Lord. 3. To lose the heart, or have it indisposed to good. 4 To go from under God. 5. To be left to sin, or ignorant of the mind of the Lord, are most sad things, also from the 2. *Tim.* 4. (1.) To Watch in all things. 2. Endure. 3. To be doing our present duty. 4. Looking for our change, and depending on God to be kept from evil, were my seasonable present Lessons.

I found some softness & tenderity of heart this day, and had three special and main things in my heart to desire from God. 1. A through repentance and recovery out of former sins. 2. To be perfectly preserved for the time to come from evil. 3. To be fitted for my dissolution, or sufferings. I received

much kindneſs from the Lord this day, the words in Hoſ. 5. 15. *Till they acknowledge their iniquity* (or be guilty) I conſidered and thought I came ſhort thereof, yet thoſe words Prov. 28. 13. *He that confeſſeth and forſaketh his ſin ſhall find mercy.*

This day *I* injoyed ſome meaſure of the *Spirit* in ſoftening and drawing out of my heart in Prayer, and ſomewhat in beleiving, and tenderneſs towards others, and thoſe words *Eccleſ.* 3, 18. Of *Gods* manifeſting unto men that they are but Beaſts, I deſired to apply, and to take heed of being guilty of any of thoſe ſins mentioned, *Hoſ.* 4. (1.) Of ſetting the heart upon any iniquity *verſe* the 8, 2. Of leaving to take heed to the Lord. 3. Of loſing the heart, or growing heartleſs in good. 4. Of going from under *God*, alſo from *Titus* the 1, 14. not to give heed to the Commandments of men.

This was a day wherein God abounded in kindneſs towards me, yet I was convinced that I was not guilty enough, or ſenſible enough of mine iniquities, (as God requires *Hoſ.* 5. 15. and from *Titus* 2, *I* learned that a true Chriſtian eſpecially a Miniſter of the Goſpel, ſhould be 1. Sound in doctrine, 2. Sound in Faith, and ſound in *Speech*. And concernining beleiving *I* had three things. 1. To ſtudy more the grounds of Faith, and the reaſons inducing thereto, 2. Not to give way to any thing againſt beleiving. 3. To maintain Faith by holineſs.

This day God was pleaſed to enlarge my heart in good, and to weaken corruption making me ſenſible alſo of the preſent evils both of ſin and ſuffering, *I* learned from *Titus* 3. 8, 9. That Regeneration, Juſtification and Adoption are of Gods Love, Pitty, Mercy and meer Grace, alſo to be ready to di-

diligent in, and profited by every good work, and to be angry with my self for sinful things, and deny my self in lawful things, oh my trouble! that *I* resolve some things *I* have not power to do.

This day *I* learned in the morning three things, 1. His coming into the World. 2. His walking before, and living in this world rightly. 3. His departure out of this world, also this day in the Evening the Lord shewed me kindness in some degree, and *I* had the consideration of the state to others upon my heart, yet I was convinced that I wanted more softness of Heart.

Though this day was somewhat painful to my body yet *I* had some refreshing thereon to my Soul for 1. I observed out of *Heb.* 12. 16. Encouragement to suffer, also inquiries into Beleivers building upon the true Foundation, from *Math.*7.24. withal, many comforts from Christs carriage between his Resurrection and Ascention from this day te the 29. *I* observed not much save that my heart was in an ordinary Frame not much elivated in good, nor cast down with evil.

God moved my heart to praise him for his mercy the night before, and indeed it was worthy of praise, and I found a very great encouragement in my spirit to the Lord for it, this day I received divers Letters from my Freinds in the Country, which were very refreshing, and the Lord came very seasonable into my Soul through many expressions in *Psal.* 91.

*I*t pleased the Lord this day to draw forth, and to inlarge my heart much in Prayer, with many tears, and from the 1. *Kings* and *Ier.* 50. 20. To comfort me much in respect of the pardon of sin, also to consider four Lessons. 1. To bethink my self more of the sins *I* had committed, 2. To confess

them more sensibly. 3. To turn from them more effectually. 4. To look upon it as a work of Christ (as it was to the Preists under the Law) to cleanse the Sanctuary either the Churches of God or the hearts of his People, 2. *Chron.* 29. 16.

This day did God tenderly afflict me in my head yet wonderfully whilst *I* was at Prayer removed it, *I* perceived it in the midle of Prayer departing from me, *I* heard also from Christians in the Country which much refreshed me, *I* observed two comfortable words from *Ier.* 50. 33. 34, 51. 53. For the Church of God, and methought according to that Scripture Psal. 102. 14. *I had some pleasure in the Stones, and did favour the dust of Zion*, and from *Hos.* 8. *I* observed sou Lessons 1. To take heed of leaving, to take heed to the Lord especially in an evil time. 2. Of short repentance. 3. Of being a Vessel of no delight in Gods sight, 4. Of being giving up to sin.

Being the Lords day *I* think *I* may say it was a sweet day to my Soul in divers respects.

This day was good to the outward man, but *I* found a carnal tickling of self-conceitedness in some thing *I* had done and was doing, and *I* was convinced that my time stole away insensible, *I* observed that the Character of bad profession are out of *Hos.* 10. are (1.) To bring forth Fruit unto themselves 2. To have a divided Heart. 3. To be worse by affliction. 4. To have the evil of evil, *verse* 14.

This day *I* would ever remember because of my great folly in my great frowardness towards my Wife and another, my Conscience reproved me for it, and *I* was convinced from *Prov.* 14. 17. 29. What evil *I* did thereby.

Being a day of Prayer *I* found my heart by Gods goodness much enlarged, sorrowing much for

for the faults of the former day *I* learned from *Exek.* 10. Three duties 1. To know the time. 2. To redeem it, and 3. To consider how soon it may be at an end.

Being the day my Wife went to *W. I* found an inclination in me, to towardness but God restrained it and *I* found that Evening a continued sence and sorrow of, and for my former evil. *I* learned from *Eccles.* 11. (1.) That a man should hasten to do what good he can, because of the evil that is coming upon the Earth. (2.) Put away evil from my Flesh.

This day and night following *I* was much troubled with temptations, out of *Eccles.* 12. *I* observed many things that should move to mind their mortality, and that there is a time when the days will be so evil that they will not be desired also in the 9. & 10. it is said twice that the Preacher sought out. 1. Matter. 2. Words.

This day *I* had power to repulse temptation also a consideration that the blessed and righteous man. 1. Doth not go in sin presumptuously. 2. Nor continue in sin carelesly, nor 3. Give way to sin connivingly, *I* also considered that God in affliction doth no more to a Child of his then the Angel did to *Peter* Acts the 5. *Smite him to awake him out of Sleep.*

Being the Lords day *I* was refreshed in the morning with the presence and spirit of God in Prayer, and from the consideration of the wisdome, watchfulnes, and unweariedness of Satan in deceiving and tempting, *I* should learn to be watchful, and careful in keeping from the same.

The following Week my Book being from me *I* did not write my observations, only *I* remember that upon the fourth day *I* had comforts, both by

power *I* had againſt temptations; and from a Letter *I* had which came from ſeveral Freinds in *Wales*.

Alſo the laſt day of the week *I* found my heart much intent upon preaching, and with tears *I* did both ſtudy my Sermon, and pray for a bleſſing thereon yet had not liberty to preach it.

Alſo the following week wherein I was in wards, *I* had not my Book, only I remember 1. That I was well contented with my condition. 2. Very cheerful and comfortable. 3. Had a greater mind to do good. 4. Free from temptation. 5. Reſolved to let the *Lord* himſelf bring me out in his time and way. 6. When I came out was ſtird up to praiſe the *Lord*, yet was not without temptations afterwards.

Some *Leſſons* that *I* hope *I* have learned, or gained more experience in ſince my impriſonment.

1. *To* be more ſober and ſerious in my carriage, and to ſhun and loath (more) jeſting, jearing and fooliſh laughter, vain ſpeaking, and unbeſeeming behaviour.

2. *To* prize ſecreſie, or being in ſecret for private Meditation, Self-examination and Prayer more then before.

3. *I* have gained more power againſt paſſion, and anger (beſides ſome other corruptions) and more moderation in diſcourſing with men of differing judgements.

4. A very great and earneſt deſire that there may be a general Union betwen the Saints of God, at leaſt a forbearance towards one and other, wherein they cannot agree.

5. And eſpecially a Heart really to pray for, and to pardon my worſt and greateſt Perſecutors.

6. To

6. To justifie God willingly and fully in all that he hath done, and to acknowledge that it is not without cause nor so much as mine iniquityes have deserved, God dealing with me under the Covenant of Grace and as a Father.

7. To look more at the good and gain I have received from the Lord in and by sufferings, then at the time or nature of sufferings.

8 To know, remember, confess, and bewaile many sins which I was long ago guilty of.

9. To search and find out many weaknesses which I was guilty of in Preaching, perticularly levity, setting forth Self, and natural parts too much.

10. To understand divers Scriptures clearer, and better, I hope, then I did before.

11. To withdraw my eyes, ear and heart from tempting objects.

Being the Lords day, I was in the morning refreshed privately, and in the afternoon the Lord was pleased to meet with my condition, unexpectedly in two things, also I observed the special care of the Church to please Christ, and her fear to displease him, mentioned three times *Cant.* 2. 7, and 3. 5 8. 4.

This day from *Isa.* 1. God poynted out two things to me (1) *To cease from sin, cease to do evil*, verse 16. (2) *I will take away all thy Tin*, ver. 25. I also apprehended that the Prophesy in that 2 chap. is not yet fulfilled, compare verse 4. 19 21. together, and those words in verse the 9 *forgive them not*, *&c.*

This day *I* had a strong conviction of the sin of resisting, or neglecting the motions of the spirit, and upon a temptation to give way to sinful thinking, *I* found power to side with and imbrace the spirits motions rather then the other, I had a Letter from

C. R.

C. R. P. that refreshed me.

I was observing that when the Lord doth intend to secure a person & preserve it, he doth sanctifie & purge it, that from *Isa.* 4.4 5. ye or when he doth intend to make use of a man, 2 *Tim.* 2. 20. 21. two other Scriptures I hope were laid to my heart 2 *Kings* 10. 9. *But Jehu took no heed to walk in the Law of the God of Israel with all his heart, but especially to take heed of sin of trespassing in affliction, more against the Lord* 2 Chron. 28 22. two sins I was likewise convinced of, misspending time, and doing nothing extraordinary for God, and having a very streight dry heart towards God his cause, people and wayes.

This day being part of it spent in prayer, I found my heart to me what affected (though often more) & my soul was very desirous to have power over my affections & corruptions I observed from *Isa.* the 5 5. *That when God doth take away mercy he doth the same time give men up to judgement* but in the 13 verse of that Chap. there is an excellent promise *that when the Lord is exalted the lambs shall feed after their manner*, that Scripture Phil. 1. 29. *For unto you it is given in the behalf of Christ* (was sweet to me) i. e. by grace from God or his sake to beleive and suffer, or on his behalf i. e. for taking part with Christ ye suffer.

I was assaulted in the morning with temptations, yet after some distance, had some freedome from them & observed a seasonable word from *Isa.* 6. 6, 7. *That as soon as the Angel had taken the live coal from the Altar and touched and laid it upon the Prophets mouth* he declared *that his iniquityes were taken away and his sin purged* so God can easily and speedily remove sin from any other Saint.

This morning having some provocation I found my self ready presently to be moved with passion against him that accused me, of too much partiality

ty towards my self, also too much inclination to self justification, suitable also in my course of reading, was that Scripture *Isa.* 7. 12. where *Ahaz* thinking at least seemingly to avoid *tempting* God by asking a signe, run into another sin, *viz. disobedience and Rebellion against God.*

This day I had some full refreshings from the Lord, and a fuller sence of things upon my heart then ordinary.

This was a day of light affliction upon my body, of pain in my back which I supposed might have increased, and heightned to a heavier distemper, but the Lord removed it by his blessing upon small means. I was drawn out in my spirit to praise God for it, as also to observe how the profits did take notice how the hand of the Lord was stretched out still, *Isa.* 9. 12. 17. 10. 4 whence I would learn to observe the hand of God in affliction. also I took notice of two sore evils in the people under affliction (1.) Not to return unto the Lord (2.) not to seek him in affliction yet two special promises chap. 10. 20. 21. *That they should stay upon the Lord, and return to the mighty God.*

This day being the Lords day, I had some real breathings of the spirit of the Lord in prayer, as I conceived also freedome from temptation, and a heart to praise God for it in some degree. *I* was taken up with several thoughts, which often amuze me. (1.) Of the word Patience of God. (2.) of his special love, to me, rather then others (3.) of his infinite wisdome and power in the resurrection of man.

I had many observations as from *Isa.* 11. 3. that Christ a spirit of *quick understanding*, or scent, or smell, as tis in the margent, *in the fear of the Lord*, such a spirit would *I* have; *I* was also strongly per-

swa-

ſwaded that, that Chapter, was not yet fulfilled, alſo ſweet was that word to me Chap. 12. 1. *Though thou waſt angry with me, thine anger is turned away and thou comfortest me.*

This morning *I* was troubled with ſinful thoughts and truly theſe are the ſins that trouble me moſt, but *I* found a heart to pray againſt them earneſtly.

But God brought a moſt ſweet word in a ſweet manner to me, viz. *Ier.* 13. 19. *Thou ſhalt call me thy father, and ſhalt not turn from me,* alſo another word in Chap. 5. 10. *Go up upon her walls, but make not a full end.* alſo from *Iſa.* 14. 3. *The Lord ſhall give thee reſt from thy ſorrow, and from thy fear,* and *from thy hard bondage* and in the 30. verſe, *the needy ſhall lye down in ſafety.*

Some experiences recorded by him in a ſickneſs he had the 3. of the 3 month, 1658.

Iſay 38. 9. *The writing of* Hezekiah *King of Jud. when he had been ſick, and recoverd of his ſickneſs.*

1. WHen the Lord was pleaſed to viſite me upon the ſuddain ſo ſharply that I thought life was flying, and death ſeaſing upon me, God ſhewed me that all the world and creatures therein were all helpleſs.

2. Looking up to God with a weak faith, and in few words the Lord was pleaſed to give ſome eaſe and releif by mitigating the pain.

3. Afterwards when I came towards my deſigned place, God ordered that ſome profeſſors ſhould meet with me, who ſhewed mercy both in bringing me into a houſe and giving notice to brethren.

4. That when I came to the houſe in extreamity

of

of pain the Lord did give me some suddain and sweet sleep for 3 houres or more.

5. That both upon the way when *I* was scarce able to stand and in the house, when I was thirsty the Lord did enable me to deny my self that I neither sate down on the grass, nor drank, both which would have been very hurtful.

6. That the Lord did move the hearts of the Brethren to come so willingly and express so much affection to me.

7. That God moved my heart and strengthned me to come home that night which proved advantagious.

8. That when the disease was at the highest and sorest, the Lord was pleased in that state to keep the eye of my mind directly upon himself.

9. That when *I* was much troubled about my Will, and was afraid the Lord would have taken me away before I had finished it, God heard my weak senseless crying unto him and gave me much satisfaction when it was done.

The Lord did not let loose any of my spiritual enemies, sin, or *Satan* upon me.

The Lord supported me with his former fatherly dealings, and the succors, comforts and experiences he had afforded in the like afflictions.

The *Lord* kept my spirit indifferent and unbyassed towards life or death, not desiring the one more then the other, but willing that God should chooose for me.

The *Lord* shewed me things neerer then I saw them before, and smaller things. (as duties ins, &c.) seemed greater to me then they had done.

I was helped by the *Lord* to bear the affliction with that patience that *I* was so far from thinking it too heavy that *I* wondred it was so light.

I found a quicker discerning and a better taste to try words then before, and to know who spoke and what was spoken discreetly, seasonably and effectually.

That I had more sence of other sick and suffering Saints then I had before, especially the poor and the rather because I considered how they wanted the accommodations I had.

As *I* had no extraordinary discoveries of the *Lord*, so *I* had several small and mediate expressions of his tenderness and kindness.

I had clearer knowledge and greater conviction of some sins particularly.

1. Self which *I* found to cleave to me ever to the end.

2. Of Frowardness, which *I* saw to be an abhoring to the *Lord*, and it troubled me much to hear it in my Family.

3. Wordliness, especially in having to do with worldly men.

4. Slothfulness in private duties.

5. Want of more care to reform my Family.

6. Using too many words about earthly things with my Wife.

7. Using too much fleshly wisdom in my preaching, and too much time, with too many words in my Sermons, and too many complements to Saints, offering Sacrifice or doing service unto the *Lord*, when God would have me be receiving mercy from him, this God shewed me once when being weak *I* went to perform duly, *I* had comfort from the *Lord*.

1. From several Scriptures as *Rom.* 14 8. *Philip.* 1. 21. *Iob* 33. 26. *Psal.* 71. 3. *Esaiah* 1. 25 *Ezek.* 22. 44 *Prov.* 12. *the last verse*, *Iohn* 15. 14. *Ioh.* 17. *Prov.* 7. 10 21.

2. Gracious

2. Gracious Answers of Prayer, and feeding upon promises.

3. From the Visits and Prayers of the Saints.

4. That when *I* was to dispose of the estate the Lord had given me, *I* did find *I* was more thoughtful how to do it to Gods glory then *I* was to get it.

Some few of the Hymns found within his Papers.

A Hymn on the Sabboth day.

THe rest of rests to me is Christ, in whom I do rejoyce;
His day a Sabboth is to me; Tis not mine but his choice.
He rose and rested on that day, to shew his work was done,
His blest example is my Rule, his Candle is my Sun.
This is the Queen of dayes to me; For tis my Kings birth day:
He was begotten from the dead, that I might live for aye;
Not live in lust to do my will, but live to please my Lord
To preach his word and sit at board, 'mong Saints of one accord.
To pray and preach, to sing and praise, to meditate and talk
From day dawning unto dark night, should be our work and walk.

Another

Another on the same.

The Sabboth is a day of rest, from Service, Work and Sin:
When God had ended all his work, the Sabboth did begin.
God set apart the seventh day, and did it sanctifie.
Adam in innocence was bound, that holy kept should be.
Then to the Iews God gave command, this day for to observe;
And sorely punish wicked men, that from the Law did swerve.
But when the time that Iewish rites, were to be done away,
Christ did set up instead of it another call'd by day.
This was prefigur'd in the Law, and foretold frequently,
This Christ and his Disciples kept, strictly and ardently.
This minds us, that the work is done, which Christ ingag'd to do.
Christs resurrection was thereon, which makes us keep it too.
Some without ground would sleight this day, counting alike all dayes;
Yet I with Saints will keep the same, to celebrate Gods praise.

Upon my going forth to Preach.

To be my Shephards underling, his Sheep to seek and save,
It joyes me more then any thing no work else do I crave.
To free a Soul from Death and Hell more then my life I prize:

Converting

Converting Preachers (make me one) ſhall ſhine, for
they are wiſe.
O let me Lord have skill to bring, thy loſt and ſcatter-
ing Sheep
Into thy School and Fould alſo, to teach and feed and
keep.
My Lambs and little Ones are like to periſh and be
loſt;
Oh ſeek and ſave them Lord thy ſelf, thou knoweſt
how much they coſt.
Thy precious Blood was ſhed for them, that they might
ever have
Enjoyment of thy precious ſelf, this had, no more they
crave.

Upon the occaſion of preaching upon a Mountain.

How fair and eek how beautiful are thoſe Meſſengers
Feet,
That preach glad tidings on the Hills, their voice muſt
needs be ſweet.
Sweet is thy holy Trumpets ſound, that calls and ſum-
mons all,
To liſſen to and liſt themſelves under the General.
God gave his Law at firſt, on ſmoaky Mount Sinai,
God oft times did appear to his in ſuch a place and
way.
Alters were built by Saints, to worſhip the true God;
The Temple on a Mountain was built, where God made
his abode.
Chriſt did reſort to Hills, to Watch, to Preach to
Pray,
Chriſt was transfigured on a Mount, clad in divine ar-
ray.
On a Hill he tryed was, and that he overcame,
When from a Hill he did deſcend, he had the greateſt
fame.

Christ wrought great Miracles on a barren Hill,
Christ did ascend from off a mount, the Scriptures to fulfil.
Upon a Mount in Galile *Christ gave commissions*
To his Apostles for to preach unto all Nations.
From off a Mount ain high John *saw that glorious sight,*
The new Jerusalem *(Christs bride) cloathed in white and bright.*
The Mountains minds us of Gods faithful promises;
Gods Wisdom, Might and Providence, on Hills appear all these
The prosecuted Saints did hide themselves in Hills;
Their th' Idolators worshipped God after their crooked wills.
Christ Kingdome and his Church, his Mount of holiness,
Shall break and quell all Mountains, and, all Hills of wickedness.
Gods Mountains shall bring peace: the Hills shall leap and sing:
On Mount Olive *Christ will stand, to judge the world as King.*
The barren Wilderness shall be a fruitful Land:
Upon the thirsty parched ground Pools of Water shall stand.
This Cloud of Witnesses, do all agree to teach,
That it is lawful on a Hill, or Mount to Pray and Preach.
Here on appears the Grass that feeds the Beasts, and Beasts Men,
Why should not men upon a Hill praise God for their food then.
That God who dwells on high, and yet is every where,
Will now be serv'd in Spirit in every place with fear.
My Pulpit and my Pew, shall be a Turfe of Grass,

As

As well as Wainſcot in a Kirk, for I prize every place
Alike to worſhip God, who dwelleth every where.
For that which I in places look, is whether Chriſt be there.

Upon Preaching in a Market place.

A Merchant brought from far, rich Ware and Pearls to ſell,
Where many came, but not to buy, yet ſome approved well.
The Sellar and the rate, and rich Commodity;
Some ask the Servant whats the price, he ſaid, tis cheap, come Buy.
Here's Gold and rich Garments, here's Oyl, here's Milk, here's Wine,
Thou wants come quick, accept of Chriſt and all there ſhall be thine.
Who is thy Maſter Chriſt, in Power he is here,
In Perſon in high Paradice; would you go to him there?
O yes to Heaven we would go: how ſhall we thither reach?
Come near and hearken to his Word; his Spirit will you teach.
The Spirit ſaid, ile ſhew and work, whats to be known and done.
They anſwered make us willing Lord, then to thee we will run.

A Dialogue betwixt Time and Youth.

Time ſpeaks.

Time, *I am hore headed ready to depart,*
I waited for thee, but thou haſt not heart

To think, how I have turn'd so oft my Glass;
The least and lowest Sands runs now apace.
If once I turn my Back, no locks behind; (find.
Thou'lt seek me, when and where thou'lt not me

Youth.

Youth, *My aged Father do not weary be,*
Have patience yet a while. I will apply
My self, to that which profits in the End:
'Tis time enough for young men to amend.
I must have recreation fit for Youth; (Truth.
Let Old men (if they will) ply Time *and*
Time, *Farewel the Glass is out, Death takes my place.*
Youth, *Oh time I pray thee stay, whilst I have grace.*
Our Time *is short, our journey long our Work undone in part;*
Our Thread near spun, our Glass near run, all this unlaid to Heart.

Upon the apprehension of Christs love to me, and the feeling of my love to him.

Who would not love thee Lord more then Self, Sin or World?
Who would not ravisht be? That sees thy Love, or thee?
Who can think of thy Name? and not leap at the same
My names V. P. *who Lord loves thee.*

Upon the occasion of a Tooth-ach.

No pain like that my Saviour bore for me,
No suffering like, his suffering on the Tree,
Which he did bear not for himself but me.
Oh what love was herein
A plated Crown of pricking Thorns he wore.
Blows on his Head, Spits on his Face he bore

Re-

Beſides baſe ſhame and ſcorn, ſure this was ſore:
But more he bore for ſin
Gaul was his Meat, and Vinegar his Drink:
A Brook *he drank from* Bottom *to the* Brink:
My Blood *ſhould write his* Bruiſes, *not my Ink;*
Thy Blood *Lord wrought my Peace*
A Flood of wrath ſtream'd through his Soul within,
The Law him laſh'd, ſo did Satan and ſin.
Till Death him ſunk and Grave ſwallowed him in;
Thus did my Lord deceaſe.
Shall Tooth *ach then or pain from one ſmall* Bone
Make me have ſence of Self more then that one;
Come thoughts of Chriſts pain in, mine own begone:
For Chriſt will heal thee ſure
That Balm and Brazen Serpent, that cures me
Is that which cur'd the Worlds great malady:
Nothing like this Panpharmaton *can be*
Which Tooth *and all will cure.*

The Saints Portion after death.

Strangers we are whil'ſt we are here, clad with carnallity.
Sojourning towards our long home, even Eternity.
Twil not be long before we reach unto our journeys end:
Our Moruing's paſt, Evening doth haſt, towards our reſt we bend.
Who knocks? Tis I, what is thy Name? my Name is dreadful Death,
What is thy buſineſs now with me? tis for to fetch thy Breath.
We'come my Freind I look'd for thee, come ſhew me thy Commiſſion
From Chriſt thy Maſter, and my Lord, with thee then ile begon.
Loe here it is take it and read: hold tis his Seal and Hand;

I know it will, here ile not dwell, but obey his command.
Come thou away, come quickly dear; I long to see thy Face
My Father also sent for thee, come quickly, come apace.
I come, I come; ope then the Door: give light for it is dark:
The entries straight; Lord lend thy hand, that I may reach the mark.
The Gulf twixt thee and me is great; I cannot through it venter,
Till thou lets down thy safe draw-Bridge, I have no hopes to enter.
Ceatenel let down the Bridge, let in my Freind to me:
Oh welcome, welcome my dear one, my Heart did long for thee.
Now sweet Son, thou shalt see my Face, for which thou didst so long:
Thou shalt with me abide for aye, Angels and Saints among,
Thou shalt not Sigh, nor Sob again; thy Sins thou shalt not see,
Thy Blemishes and Weaknesses no longer trouble thee.
Thou shalt have rest from thy Labours: thy works shall follow thee:
All Angels and all Saints that are, or ever were thou'lt see.
Thou shalt be Crown'd with Righteousness, yea with a glorious Crown.
Yea thou shalt in full brightness shine, as doth the beautious Sun.
Thou shalt sit on my Throne, to judge Angels and wicked Men:
Thy Scandals shall be washed off, sitting on high till when,
The Kingdome I deliver up, to thy Father and mine,
Who shall be all in all for aye, in whom wee'l be and shine.

Halelujahs

Hallelujahs to thee my Lord, to thee for ever more,
To thy Father and sweet Spirit, I three in one adore.

Upon the Persecution.

Tis a sad age, when ther's such rage against poor harmless Doves,
Who through their need seek Meat to feed, from him their Soul that Loves.
A sudden change yet not so strange, is come upon poor Saints:
Alas dear ones! God hears their Groans their moans and sad complaints.
The wicked strive, Husbands from Wives, to separate and part,
And the Shephards from their own Herds, that joyntly with one heart,
Would serve their Lord with one accord after his Word and Will:
But Dogs and Woolves and cruel Elves, that seek themselves would kill.
The innocent that no hurt meant, but spent their time and strength,
To seek the way that poor Souls they, through Christ may gain at length.
That great reward which God prepar'd, and car'd for long ago,
They will obtain and the same gain, in spite of every Foe.

Another.

O God our God we by the Rod, are brought in part to see;
There is no man, that will or can, but thy sole Majesty,
Hear the complaints of thy dear Saints, who in great sufferings are

Or will pitty, or justifie them, though they harmless are.
Thy holy Laws and blessed Cause, are like to suffer too.
The work thou didst once in the midst, of us they would undoe.

After the 25. Psalm.

God is our hope and stay, our refuge in our need
He is our Shephard hee'l preserve, and his own Sheep wrll feed:
Hee'l feed them with his VVord, yea also with his Rod;
And he will manifest himself, to be their mighty God.
If any do them hurt, their Foes hee'l surely slay: (away.
And who they be that hinder them, such hee'l remove
He that doth touch them, the Apple of his Eye
Doth touch, and he is sensible of all such injury.
VVo unto those, that do, his little ones offend
T'wer better a Milstone were hanged, on their Necks without end
And they cast in the Sea, that is quite bottomless;
Then to come under Gods sore Curse, that punishment is less.
But happy are all such, that follow their good Lord,
And patiently upon him wait, hearing his holy VVord;
And in him do beleive, and for their sins repent,
These shall not be ashamed at last, nor for their sins be shent.

Upon the Saints suffering.

This is the Fire through which thou dost, purge away Drosse and Vin:
This is the VVater that doth wash, in part the filth of sin.
This is the Wind that blows away our Chaff, and which light is.

This

This is the School *wherein we learn the best experiences.*
This is the way wherein we do follow the Son *and* Saints:
This is the way to liberty, with thee by our restraints:
This is the Food and Physick which thou givest to thy Children:
This is the means when they have sin'd, to bring them back again.
This is that which tends to divorce thy People from this World:
This is the Storm *that tends to drive, thyne into one accord:*
This is the Hedge and Wall that keeps thy People from ranging:
This is the Chain that binds them up, from the accurſted thing:
This is the Fullers Sope *that doth both whiten them and try:*
This is the Fire *in which they do their* Lord *moſt glorify*
With patience and contentedneſs therefore our ſufferings we
Will indure without murmuring againſt men or 'gainſt thee.

V. P.

Some remarkable Passages in the Life and Ministry of this worthy Servant of Christ, communicated by some faithful observing Christians and his antient intimate acquaintance.

MR. *Vavasor Powel* was born of honest and honourable Parentage, his Father Mr. *Richard Powel* of a very antient Family in *Wales*, living in the Burough of *Knocklas* in *Radnorshire*, where his Ancestors had lived for some 100. years before him: His Mother of the *Vavasors* a Family of great antiquity that came out of *Yorkshire* into *Wales*, and so by both allyed to most of the best Families in North-*Wales*; though his best pedegree and highest discent was that which he derived from the most honourable Family of *Abraham*. For the unworthiest persons many times pretend to the highest worldly discents, the new born being only the best born.

He was brought up a Scholler & taken by his Unkle Mr. *Erasmus Powel* to be Curate at *Clun*, where he also kept Schooll in which time it pleased God in the midest of his vanity and enmity to Christ and his People, to call and convert him (especially by the ministry of that eminent Servant of Christ, Mr. *Walter Cradock*) which was attended with deep humility in sight and sence of sin, and a lost estate by nature, and led by a Spirit of Bondage, through legal Terrors to clear manifestations of the love of Christ in Gospel Life and Liberty, encountering with manifold temptations within and without, not only by Satans assaults

assaults in the mind, but by his visible appearances sometimes in one shape, sometimes in another, to terrifie and affright him, especialy in Prayer and in his drawing nigh unto the Lord, but by Faith he still got the victory over him.

He in a little time profitted above many, and being very zealous and full of Love to Christ, did bestir himself exceedingly in preaching the Gospel, labouring therein more abundantly then any we have known giving himself wholly to the work both in publick & private, God also accompanying him with his blessing and presence in great success, the generallity of the Country being then as Feilds, white unto the Harvest, flock ardently to his Ministry, and many by his Preaching were turned to the Lord, so that *Radnorshire* that before was a dark Country, came to have much light and in a short space many eminent Professors begotten in it, at which Satan begun to rage exceedingly and stirred up some of his *Instruments* to persecute the truth, laying wait for his life and liberty, some by a judicial way, some by violence till they drove him out of the Country, from whence he went to *London* where in the time of the War he continued sometime, he was called to *Dartford* in *Kent* where he was very successfull in his Ministry to the gathering of a Church, afterwards times growing more peaceable, he was called into *Wales* again, where he renewed his former labours, preaching the Word in season and out of season, so that by him Christ made manifest the savor of his knowledge and grace in every place throughout the Country, insomuch that there was but few (if any) of the Churches, Chappels, Town halls in *Wales* wherein he did not preach Christ, Yea very often upon Mountains, and very frequent in Fairs, and Markets, it was admirable to consider how industrious

dustrious he was by his often preaching in two or three places a day, and seldome two dayes in a week throughout the year out of the Pulpit, nay he would sometimes ride a hundred miles in a week, and Preach in every place where he might have admission both day and night, if he passed through any Fair, or Market, or near any great concourse of People (so great was his love to Souls) he would take the oppertunity in his Journey to preach Christ, yea his whole life was a continual preaching, giving seasonable instruction to every body he met with being fruitful and exemplary in Word, Doctrine, Conversation, Spirit, it was his custome where ever he came to leave some spiritual instructions and gracious savour behind him.

He was indued with such courage of mind & furnished with such ability of body, that he went through his work with great delight, many admiring how he was able to hold out, he was an able Minister of the new Testament, and always in readiness upon all occasions to fulfil his Ministry, and like the good Housholder brought forth of his treasury, things new and old, being very indefatigable in his work, speaking and praying sometimes, 3.4. nay 6, and 7. hours together; he was very faithful in delivering the word of truth, and in explaining it to the meanest capacity. and still endeavoured to suit his discourse to the occasion and condition of the Hearers he neither regarded nor feared the frowns, or favours of great men, but faithfully and couragiously would warn, and reprove them to their Faces, he was very affectionate in drawing and inviting Sinners to Christ, and as sharply would hereprove the prophane the rebllious *Hypocrites* and Backsliders, and most compassionately sympathize with the weak, afflicted and tempted, he was very excellent in the illustrating of his doc-

trine

ſtrine by familiar Compariſons, Parables and Simi-litudes which uſed to be very profitable to the hear-ers, tending greatly to imprint the truth in their minds, and which was ſo much the way taken by our Saviour that it is ſaid without a Parable he ſpake not, he had a ready wit well read in Hiſtory and Geography, a good natural Phyloſopher and skilled in Phyſick, which greatly furthered his invention, but above all very powerful in prayer, much indu-ed with the Spirit and an Eloquent man, and mighty in the Scriptures, which was ſo admirably imprint-ed in his memory, that he was as a Concordance where ever he came, ſo that a Scripture could hardly be named to him, but he could tell you the Chapter and Verſe, he had ſuch an admirable me-mory that if he heard two or three Sermons toge-ther, he could repeate them verbatim, though to-wards his latter end by his long impriſonment, being kept from the exerciſe of his Gifts his memory was impaired.

He was very exact in keeping punctual to his ap-pointed times of Preaching, having divers Lectures both Weekly, Fornightly, Monthly and two Months, and Quarterly beſides, extraordinary appointments both in *England* and *Wales*, from which no ill wea-ther Froſt nor Snow, nor ordinary difficulties could hinder.

One time as he was going to Preach his Horſe fell lame, and could not well reach the place ap-pointed on Foot, he being in a great ſtraight be-thought himſelf of the way that one *David ap Hugh* took in like caſe and addreſſed to it, *viz.* alighted off his Horſe and went to Prayer and begged ſtrength of God both for himſelf, and Horſe to per-form his Journey which accordingly was made good to him, for mounting his Horſe he found his lame-

neſs

nesse was departed.

One time he was to Preach at *Lempster* in *Herefordshire*, upon a first day of the week, having the day before preached by the way, and as he was coming late at night, he had a very greivous fall off his Horse, which bruised him much that he could not come further that night, and questioned whether he should be able to stir the next day, yet Prayer being made he was inabled to reach the place early in the morning, and to preach thrice that day.

Another time he was to preach at a place called *Cery*, to perform which he was constrained to ride night and day, until at last his Horse tired, so that he was forced to leave him by the way, and perform the rest of his Journey a Foot.

It was his usual custome in riding to places to Preach, if he overtook any aged People going on foot towards the meeting, to set them on his Horse, and to walk himself by their sides, which he would do for miles together.

Many have been the difficulties, and hardships he under went in his itenerant preachings, sometimes forced to lye in the poor *Welch* houses upon the Mountains where he could find little accommodation for either Horse or Man, and yet could as cheerfully spend the night in examining and instructing the poor People, as if he had, had the best entertainment in the world, for it was his meat and drink to do his Masters work, in gaining and edifying of Souls, and it was his custome to reward the poor People, as much for their course Bread and Cheese, and hard Lodging, as if he had been in the choicest Inn.

He met many times with very hard measure from wicked Drunkards, and debauched Persons by often lying in wait for his Life, and by many Buffetings

and

and Stripes which he received from them, and he was very much prejudiced by Blows upon his Head, yet freely did he use to forgive his most mischeivous and malicious Enemies and Persecutors, never prosecuting any of them, though he had great advantage against them, and many freinds that would have righted him and punished them, but patiently did he bear in his body the marks of the Lord Jesus, and most Christianly did he undergo all the unjust reproaches he met with from wicked men, rendring blessings for cursings love for hatred, he used to say he would not take a great deal by the year for the reproaches he met with, all for Christ which he could not be without.

He was exceeding hospitable, the Feasts that he used to make was not for the rich, but the poor and aged, whom he often invited and supplyed with Clothes, Shoos, Stockings, and all other necessary accommodations.

He was very free in the entertainment of Strangers, and all Saints, his house being common for them, and great resort was to him from most parts of *Wales*, and many from *England*, and was so free harted that he would use to say he had room for twelve in his Beds, a hundred in his Barns, and a thousand in his heart, and so liberal that he would wrong himself to do good to others, he was very merciful to all poor People, and when in the greatest hast he would not let the poor cry in vain, and severally would he with his Alms impart some good instructions to their Souls.

He was very loving and courteous to all his Neighbours, and much beloved by them.

He was very zealous against false doctrine and Errors corrupt and anti-Christian deceivers.

He did spend and was spent in his Masters service,

laying

laying out himself, and what he had for him, not serving him for filthy lucre but of a ready mind, finding his wages in his work, and therefore having freely received he freely gave, little outward advantage accrued to him by his ministry, from the Churches in *Wales*, he received nothing but neighbourly and brotherly kindness, which he was as ready to requite, and much more willing to give then receive, and as freely did he contribute the necessities of others as any, the Parliament ordered him 100 *l. per annum*, out of a *fine cura* whereof he received about 60 *l.* for seven or eight years, many considerable gifts he refused, and never did he get any thing by the Act for the propagation of the Gospel in *Wales*, as was slandrously laid to his charge, for which his vindication in print to this day unanswered, may stop the mouth of Envy it self.

And he made it appear in the Consciences of all that knew him that wealth, and worldly advantages was not the penny he entred the Vineyard for, but the gaining of Souls, his temporal Estate as well known was more before the War, then at the time of his imprisonment and death, being indeed a despiser of the world, and which was no more his temptation, then it was *Luthers*, he was of a noble generous free Spirit, and as some term it much a Gentleman in all his deportment.

He was very humble and plain in his carriage prefering others before himself, though far inferiour in Gifts and Grace to him, and a most ready servant to do good to all both for Soul and Body.

He was very just in all his dealings and would rather receive wrong, then offer injury to any, and kept still a great jealousy over himself least he should do any thing unbecoming the Gospel.

He was very pittiful to all in distress whether

Saints

Saints or sinners, and especially in the case of sin, which he would deeply lay to heart, and weep bitterly in consideration of the weightiness of sin upon their Souls, and greatly would he lament the scandalous offences in Professors, which tended so much to the dishonou of God, greif of the Saints, and hardening of sinners, and indangering their own Souls.

He was very active in doing good, and little time spent by him in idleness, after great and tedious Journeys and pains in Preaching, he would be as fresh to attend any work for Gód, as if there had been no such thing, it was his constant practice to be speaking of good to all he conversed with, and to convert worldly discourse into spiritual things, and when he apprehended ary to discourse of the things of God in a common light Spirit, he would endeavour to work them up to more seriousness and spirituallity.

Where ever he was, at home or abroad, he would be still furthering of good things, and improve all oppertunities with whom so ever he conversed were it in his Journey; or upon the Road to instil something for the good and benefit of their Souls, wherein as a follower of his Master, he was a lively pattern to the Saints, and wherein God blessed him exceedingly.

He was to receive exhortation admonition and reproof, (being under all his excellencies & great worth a man subject to passion & infirmity) which he would imbrace with all humble submission and acknowledge thankfulness, and his Conscience was so tender that he would of himself both privately and publickly express his fears and jealousie of himself, and would desire others to tell him his faults which he might not so well discern in himself.

He was a faithful and diligent observer of the out

goings of God upon his Soul, whereof he kept a dayly account and record, taking notice both of the actings of grace, and the stirrings of corruption, and the assaults of sin and Satan, or World made upon him.

It was his dayly practice to draw forth some instruction, and advantage from every object, and every thing that accrued, *viz.* from Scriptures ordinances, Gods dealings with him in every respect from conferrences with Saints, or Sinners, from any providence or accident whether prosperous or adverse from Creatures Heaven, Earth, Seasons, from the graces, and vertues as well as failings and infirmities of Saints and Professors.

A great observer of Dreams, and what God might speak to himself or others by them, for warning instruction, or reproof.

He was very heavenly, his Heart so set with diligence and intentness upon the things of God, that when he was alone, and none to discourse with, he would many times be singing of Hymns in his house and elsewhere, and often in his Bed assoon as he awaked in the morning, being excellent at extempory Hymns, which have been to the refreshing of many, who have declared to have injoyed as much of God in joyning with him therein, as in any other ordinance.

And his Soul did follow so hard after God, that he hath been heard to pray very audibly and fervently in his sleep, and yet knew it not when he awaked.

He was of an undanted courage for God, no fear of suffering could turn him back in the work of the Lord, he had such a fervent zeal for Christ, and the Truth, and such enmity to, and hatred against, that he regarded not the greatness of men,

in administring reproof to them, what danger so ever might accur to him thereby, he used to say he feared the corruption of his Heart more then any sufferings he met with from men.

He with much compassion, and feeling affection used to sympathize with the weak, and tempted; making their condition his own, but would magnifie his office with great zeal, by improving the authority Christ had given him to curb the insolent, stubborn, and rebellious.

He was one of a worthy publick Spirit zealous in, and furthering of all things that might tend to promote the good of his Neighbour and Nation, but especially the Saints], and *Sion*, in advancing the Name, Interest, Kingdome, and Soveraignty of Jesus Christ. and seting himself withal his might against *Babilon* that common publick Enemy of mankind.

He was very tender of the Consciences of others, though differing in judgement from him, and where he discerned sincerity, and truth of Grace, expressed much endeared affection to them as Brethren, being a dear *Lover* and Promoter of love to Saints as Saints, without relation to perticular perswasion, or private opinion.

He was exceeding successful in the work of the ministry, which was sealed to him by the conversion of many *Souls* confirmation, consolation and edification, of more both in *England* and *Wales*.

He was instrumental to the gathering of Churches, to the healing and composing of many differences and breaches, wherein he travelled much by Messengers *Letters*, Conferences and Journeys far and near.

It was his usual course in order to preserve and maintain life and love amongst the Churches, he

most neerly converſed with, to put them upon the debating and reſolving of ſeveral queſtions from time to time, he handed to them which proved exceeding profitable to the increaſe of knowledge, and to the ends propoſed.

He was much in viſiting from houſe to houſe, taking a particular account both of inward and outward man, inquiring after their family, walks, duties, and deportments, and in an eſpecial manner did he with diligence attend the ſick, adminiſtring all things neceſſary for Body and Soul, Exhorting, Comforting and Praying with and for them.

He was exceeding zealous to keep the Communion clean and pure, by keeping a diligent Watch, puting forth early warning and reproof againſt the firſt appearances of envy, and ſcandal, and a faithful rejecting the hardened and impenitent Sinners, in which Caſes he uſed to be mighty powerful in the adminiſtring of that ordinance of excommunication ſhewing the terribleneſs thereof ſo that many hearts would tremble greatly thereat, and yet be found alſo therein with great tenderneſs, and heart meltings to the offenders themſelves.

As he was Maſter of a Family, he was wonderful careful to do the things that was juſt and equal, and principally he did deſign to promote the power of godlideſs amongſt his Servants, he uſed to tell them that they ſhould at any time leave work to pray or read, and when he found them at any times in the Feilds reading or confering anout the things of God, he would bid them go on and continue in it, and oh how few are they that prefer and promote the good of Souls, before their own worldly profit & advantage, but are rather ſo oppreſſing their Servants, that they can hardly have any time day or night to give God what he requires.

He

He used in his Family sometimes to repeat Sermons, and inquiring what they remembred thereof, sometimes what they had read that day in the Scriptures,. and what they had observed in their reading, what providence they had taken notice of, and what instruction from them, sometimes propounding useful questions to them to resolve, sometimes read and expounded a Chapter and informed himself how they understood it, and what they remembred from it, sometimes sing an Hymn, and pray constantly, which duties he performed twice a day, if no more when at home, and usually would alter both his method and his hours, designing to bring them up to the life, and not so much to live in the form of duties.

Those Servants that he saw careless of their Souls, or sleep in duties not remembring what they heard, he would charge. warn and reprove them most strictly, and threaten to turn them out of his doors, if they did not reform.

When his occasion led him abroad to preach which was very often, he left with them strict charge to perform the Family duties amongst themselves.

As he was a housekeeper had all things provided decently and in good order, his Husbandry and all his affairs well contrived and managed with great discretion.

This following account so well agreeing with the former, and given in by his dear Wife Mr. *Katherine Powel* is thought meet here to be inserted.

He was exceeding tender to all persons, to their inward and outward man, bountiful in heart and hand to any he saw need, or desire good from him, a fifth part of all his income, either of the little he had of his own or otherwise (by providence came to him) he dedicated to the Lords service and gave it

to any in want, much of it would he give to poor carnal persons, saying we should not only be kind to one another, for God is kind to the unthankful and unholy, and that Christians should do good for the honour of the Gospel, striving by this as well as otherways to make the poor World in Love with (or at least have nothing to say against) the good ways of God nor the Professors of it,

Though he suffered much, and of various kinds, yet never retaind anger, or disgust to the instruments, but could weep in secret for them, that their sins might be blotted out.

Nor ever did I know by any surprizing tryal, unfitted for Prayer, or any service for God.

A man of great sincerity and plainness, either spake his heart in what he spake, or else spake not at all, nor omited speaking what he thought was his duty for fear of displeasing any, and yet a most winning, obliging carriage to all persons, a man very observant how his Soul prospered, to which end he writ every night what he had gained or lost therein that day, either in the *Scriptures*, Prayer, Christian converse, or other duties he was exercised in.

A man of great Faith in all things, God has promised to his People, relating to inward or outward man, and as to his own perticular, when there was at any time shortness in either, he went with much humble holy boldness (through Faith in the Blood of Jesus) to tell God what he wanted who did give, eminent returns of that kind.

A man of great humility esteeming inferiour Christians before himself, and willing others should do so too.

A man much in Prayer he set aside one part of the day alone, to seek God for *Sion*, not mixing other requests at that time, and constant in Family du-

ty, morning and night at leaſt, and with his Wife before he went to Bed (notwithſtanding which) immediately before he compoſed himſelf to reſt, took leave by committing again by a few words in Prayer to the Lord, and ſo in the morning when he awoke renewed Communion afreſh with God, ſometimes, firſt by Prayer, ſometimes (when his heart overflowed with ſpiritual joy), in Songs or Hymns of Praiſes, and that with a very broken and melting Frame.

A man very conſcientious and exemplary in all relative duties, and very punctual to his word, if he promiſed any thing it was as binding to him as the moſt legal obligation, he was naturally of a haſty ſpirit which if at any time brake out, he would in a ſhort ſpace recover himſelf, and come out of it return to as ſweet and amiable a frame of ſpirit as could be deſired, and candidly acknowledge his paſſion and mourn over it.

He was a very ſtrict and conſcientious Obſerver of the *Sabbath*-day, *viz.* The firſt day of the week the Chriſtian *Sabbath*, not doing or ſpeaking of that day what he ſaw lawful upon other dayes, attending the duties thereof from *Evening* to Evening, and as to the change of the day and the duties required in ſanctifying thereof, he hath with great judgement aſſerted from the *Scriptures* too large to be here inſerted.

To theſe foregoing Teſtimonies, tending to preſerve the ſavour and precious memory, of this eminent *Servant* of Chriſt, as well as vindicate him (from thoſe reproaches that for zeal to his Maſters ſervice he was loaded with, and that not only from bad men but through Emulation prejudice or miſtakes even from good men alſo) it is thought meet to add alſo the following Teſtimonial by ſome of his

antient acquaintance and persons of known worth and integrity.

As for his birth we took notice that Gentlemen of the best Rank in the County of *Salop*, *Radnor*, *Mountgomery*, &c. saluted him as their Kinsman, and for his Education (though from his Childhood brought up a Schollar) we measured it not by every durty Way he hath travelled, or fowl Dunghill he hath troden on, but by the endowments of his mind as a man, a Christian, a Preacher, His dexterous faculties both natural and acquired, his Scripture, Learning and Gifts of utterance, adorning those several capacities. If that saying be true *Bonus Textuarius*, *est bonus Theologus*, we may attest him to have been none of the meanest, we cheifly prized his nurture and proficiency under Christ: But lastly we look upon his work as a Flower above all in his Garden, for Beauty, Savour, and medicinal vertue, he was an indifatigable Labourer in the Harvest, Peaching almost every day in one Parish or other (and twice or thrice a day often.

1. Christ *and* Moses *excellency*, *or* Zion *or* Sina's *glory treating of the two Covenants.*

2. *A Dialogue between Christ and a Publican Christ and a doubting Christian.*

3. *Christ exalted by the Father, God the Father glorified and mans Redemption finished.*

4. *The Bird in the Cage.*

5. *Common Prayer, no Divine service.*

6. *Sufferers Chatichisme.*

7. *A Scriptural Chatichism.*

8. *Sinful and sinless swearing.*

. *A Scripture Concordance.*

He hath written several Books none of which impeaded one Sermon.

His acceptance was more then ordinary above many

many of his fellow Labourers in the Gospel, as appeared by the numerous concourse of Auditors to his frequent Lectures, who were as unwearied in hearing as he in speaking, his success also was answerable, who saw not his Labours prosperous? Who can blast that which the Lord blesseth, or dares villify what the King delighted to honour, he was no fruitless Itinerant but fully approved himself a Workman, that needed not to have been ashamed to be imployed by the head of the Church of Christ, to convert, comfort, edifie many Souls to reprove, rebuke, exhort all.

Welcom'd whereever he came, whether by the morally civil or the truly Religious, the quickness of his imagination, strength of his memory, fulness of his conceptions, variety of his discourses, and readiness of utterance, challenging more then ordinary respect from the former, and the exemplariness of his piety, the tenderness of his affections, the forwardness of his zeal, the holiness of his doctrine, and eminency of all his Graces, endearing him to the latter, only the superstitious hated him, but he never prophecyed good concerning them but Evil.

We confess to you that we our selves have had as deep prejudice against him, as any could have, but have been taught by experience this better Character of him.

He was a man in whose bodily temperature, the nobler Elements of Fire and Air have had the predominancy, as the rushing mighty Wind, and the Cloven tongued Fire have in his moral temperature, which carried him above Earthly interest, towards his Celestial Center, he had a *Body* of *Steel* made as of purpose for his never resting indefatigable *Spirit*, which by his extraordinary motion and agitation, might

might have worn out many ordinary *Cases*, his *Labours* were his Recreations, and there was no time more burdensome than while he was from under his burden, he had a *Heart* feared none but him that is to be feared for his mercy; that loved none but Christ and those that carried some price of his Beauty, and yet hated none but those that hated love it self, and in them too, rather their divlish vizer then their persons, for he would often melt in private mourning for those that had the most inflamed hearts, against Christ and his People, his *Head* was not only a Fountain of Tears, because men keep not Gods Law, but also a Conduit of divine instruction teaching them how to keep it. His *Tongue* was as the Pen of a ready Writer, which was toucht with a Coal from the Altar, that it knows no difference between rich and poor, mean and honourable. His *Ears* were sometimes open to those that came, but with the Colours of Christ about them, but neither they nor his *Purse* that to the poor and needy, that would not only dose out his Silver to them, but what he had in the name of the Lord to distribute to their precious Souls, his *Hands* were lift up against none but such as appeared to him to be *Iorams* or *Ahaziahs*, nor stretched out to draw in any but good *Iohanadabs* into the Chariot of *Aminadab*. He was a *Latimer* for his plain dealing, a *Luther* for his zeal, and we may boldly speak it a *Paul* for his diligence It was the Mantle of the great Prophet, that was his Rayment, the Power and Spirit of him, that was greater then *Elias* rested on him, by which he was made instrumental in the doing of wonders, even the reviving of many a *Shunanites* Son, many a dead Soul, there are many Servants of God in *Wales*, that can say of him, as *Paul* does of himself, that though they had many Teachers, yet they had not many Fathers in Christ.

He

He was for many years a dayly miner at the works of Christ, and we are confident that there is not this day in *England* a Labourer of his time, that can shew more right Silver Ore of his own raising then he, go out of the *Welch* Mines. witness his gathered Congregations in *Mount Gomery*, *Radnor* and *Cardigan shire* abounding with hopeful visible Converts, to whose Ministry most in those assemblies have acknowledged themselves to own their blessed changes, who would be ready to attest the same unto the World by annexing hereto a List of their Names were it thought necessary, besides what success the Lord gave him formerly in *London*. *Kent* and other places, where their remains many living Monuments of his powerful undeceiving Ministry, many its true were filled with envy towards him, yet being above discouragement, whilst he was permitted was still striving to follow his Master as near as he might, going about doing good continually, and to heal every Soul-disease amongst the People, still labouring and endeavouring to cause the sleepy to awake, the Deaf to hear, the Blind to see, the Lame to walk, many of such good works did he do, and for which of those was he stoned esteemed, as Dung and off-scouring, and accounted as one of whom the World was not worthy. *H. P. A. M. E. H. L. P. I. N. E. V. T. L. E. A. I. G. I. Q. C. L.*

A faithful Narrative of his sufferings and imprisonment.

Manifold were the Perils, Buffetings, Seisures, and Imprisonments he underwent in his attending and pleading Christs Cause and Gospel, insomuch that

that it may truely be ſaid of him, as the Apoſtle ſpake of himſelf, 2. *Cor.* 6. 4. &c. That in all things he approved himſelf a Miniſter of God, in much patience in affliction, in neceſſities, in diſtreſſes: In Stripes, in Impriſonments, in Tumults, in Labours, in Watchings, in Faſtings: By honour and diſhonour, by evil report and good report, as a Deceiver yet true, and 2. *Cor.* 9. In journeyings oft in perils of Waters, in perils of Robbers, in perils by his own Country-men, in perils in the City, in perils among falſe Rulers, in wearineſs and painfulneſs, in watchings oft, in hunger and thirſt, *&c.*

Firſt of the Perils and Buffitings that befel him.

Many were the Aſſaults, Buffitings and Lyings in wait for Life, that attended him in his Miniſtry whereof you have the following inſtances.

Once he was ſorely beaten by two of his Kinſmen at *Knocklas* in *Radnor ſhire*, for reproving of them for ſin, inſomuch that his Head and other parts did ſwell and grow black, being ſtruck by one of them with a Crab-tree Cudgel, and with a ſtrong Arm, and yet to admiration as he himſelf expreſſeth it, that he felt it no more then if a Child had ſtruck him with a Bullruſh.

Another time he was ſorely beaten in *Marion-ſhire*.

Another time a Butcher at *Vainvaire* lay in wait in a narrow paſſage, to take away his life, and did aſſault him, but God ſtrangly delivered him.

At another time four men entred into an Oath to kill him but God ſtrangly preſerved him, and at the deſigned meeting where they intended the miſchief, one of them was convinced.

At another time one came to a Meeting where he preached,

preached, at *Newtown*, with a full purpose to kill him, but was that time convinced and converted by the Word, and confessed and begged pardon for his wickedness.

Another time a man of *Welch Pool* entred into an Oath to kill him, and designed to attempt it at *Guilsfeild*, where he preached, where he was also at the same instant converted by the power of the Word.

Another time a woman came with a Knife to kill him, as he was preaching in a Market place at *Machinleth*, but was prevented.

At another time at *Dollgelli* in *Marionshire*, as he was preaching he was assaulted by a rude rabble, who with Stones, Swords, Staves and Pol-Axes, attempted him and many of his company but he vvas strangly delivered, though in their hands.

Not long after in the same Tovvn being indited and acquit at the publick Assizes for a Riot, upon the the former business a vvicked Fidler vvas hired to kill him, vvho vvith a Weapon under his Coat attempted it tvvice vvhilest he stood at the Bar, but vvas prevented.

Another time going to preach in *Mallwyd* Kirk yard, several rude People assaulted him and his Freinds vvhere he vvas sorely beaten and bruised on his head.

A Souldier shot a Brace of Bullets at him looking out of his Prison Windovv in *Mountgumery* but God preserved him.

Upon the taking of *Anglesey* he vvas in the midst of the Enemy, and particularly assaulted by one that knevv him, Wounded in the *Head*, *Hand* and Grine, but God brought him off as before.

Four times he vvas delivered out of the hands of Robbers, and several strange preservations vvere, vouchsafed him from perils by Water both in *England*

land and *Wales*, and vvonderfully protected in seven dangerous falls from his *Horse* in his journyings upon the Lords service.

Of his several imprisonments.

1. The first of that kind he met vvith, vvas in *Brecknock-shire*, about the year 40. vvhere he being Preaching in a *House*; vvas about 10. a Clock at Night, seased vvith 50. or 60. of his *Hearers*, by fifteen or sixteen levvd Fellovvs, pretending a Warrant from one Justice *Williams*, vvho took them forthvvith avvay in the Night tovvards *Belt* the said Justices house, but in the vvay meeting vvith a Kirk and an Alehouse (too common yoke Fellovvs in *Wales*) they vvould have hald them into the Alehouse, vvhich they refused and chose the Kirk rather, vvhere about Midnight he vvent to Prayer, sung a Psalm, and taught from Mat. 10. 28. *Fear not him that can kill the Body*, &c. and it vvas observed that one of the cheifest and vildest of the troublers did weep sorely, the next Morning he vvas brought to the Justices house, vvho not being at home at their first coming in, he betook himself to his Bible, and preached there again, vvhereat the Justice vvhen he came in vvas much inraged to find him at such vvork in his house, but tvvo of his Daughters vvho seemed to relish the Word, begd him not to do any thing against him and his Companions, but such vvas his rage that he presently committed them to the Constables hands, vvho vvas so favourable as to permit them freely to enjoy religious exercise and vvorship, vvhich they did at the said Tovvn of *Belt*, and the Neighbourhood generally attended both that Night and the next Morning, the next day the

Justice

Juſtice ſent for them again, to examine them further having got two or three more Juſtices and ſix or ſeven Preiſts with him, where after much conference and many threatnings diſcuſts them at that time.

2. Another time Preaching at *Launger* in *Radnorſhire*, in the Feild the publick place not being able to contain the Company, Mr. *Hugh Lloyd* the high Sheriff came with a Band of men and took him down out of the Chair wherein he Preached, and after examination committed him, and charged ſeveral Conſtables fifteen or ſixteen being preſent to execute his Mitimus who all but one refuſed the ſame, who took him into his cuſtody, and undertook to convey him to Priſon, and as he went with him his houſe being in the way the Conſtable permitted him to lodge at home that Night, who was ſo convinced whilſt he was at Family duty, that he declared he could not go a ſtep further with him, though it ſhould coſt him his life, being perſwaded he was one of the Servants of Chriſt, and ſo took leave and left him in his own houſe, though becauſe of the cruelty of the Juſtice durſt not return home but went for ſometime out of the Country, yet to prevent damage to the man, but eſpecially ſcandal to the Goſpel, bound himſelf with two ſufficient Sureties to appear the next Aſſizes in *Radnorſhire*, where appeared accordingly and their three Bills of Indictment preferred againſt him, from which upon the Traverſe the Judges and Jury befreinding him, he was acquit and the Judges afterwards inviting him to Dinner and deſiring him to give Thanks, one of them ſaid it was the beſt Grace he ever heard in his Life, giving him great countenance which proved much to the furtherance of the Goſpel in thoſe parts, to the great offence of the high Sheriff, who afterwards upon the coming on of the War perſecuted him out of the Country.

And

He being in *London* about the time that General *Cromwell* took upon him his supream Power (so impartial was he, and so great a Lover of Justice that whatever had been, the endeared intimacy and freindship betwixt him and the General, yet) did he that day he was Proclaimed (which was the 19. *Decem.* 1653.) Witness against that Action to those persons that were appointed to Proclaim him.

And on the said day being the second day of the Week did he with others Preach at *Black fryars*, where he also bore a publick Testimony against it. Upon the fourth day of the same Week, he and another were taken into custody by several Messengers from the Council, and carried Prisoners to *Whitehall*, many freinds came thither to accompany them to observe the issue, during the time they attended in the outward Rooms Mr *Powel* took occasion to Preach to the People from a portion of Scripture, and in the midst of his discourse was sent for into the Council and committed Prisoner for words spoken in *Black fryars*, he continued in the custody of the Messengers, till the last day of the same Week, being the 24. of *December* and then was discharged. On the next day in the afternoon at the publick Meeting-house in *Newgate-market* called *Christ Church*, he Preached from those words Acts 5. 25. *Then came one and told them saying behold the men whom yee put in Prison, are standing in the Temple and teaching the People.*

He joyned (as you have heard) with several Christians in *Wales*, in that Letter and publick Testimony that was sent to *Oliver Cromwel* against his Usurpation, which he he understanding before it came up, caused a Party of Horse to be sent for him, and to be brought to his Major General at *Worcester*, they took him at *Aberbecham* in *Mountgumery shire*.

From

From a day of Fasting and Prayer, and detained him sometime a Prisoner upon that account.

Upon the second Month called *April* 28, 1660. Early in the Morning, Mr. *Powel* dreamed that a company of Souldiers were coming to take him Prisoner; which he no sooner awaked & had told his Wife, but he heard at some distance either a Carbine or a Pistol discarged; which made him presently conclude, that his Dreams was true, and was then immediately to be fulfilled: Whereupon though he had oppertunity enough to make an escape, yet he chose to stay, and to prepare himself for a Prison: Therefore as soon as the Souldiers came into the house, he presented himself unto them, and told them he understood their design, and was as willing to go along with them, as they were to require him; and so by them was carried to Prison, which according to their Warrant was to the next Sessions, *Salop* being 17 miles off where he was committed (with several others) to the custody of a Marshal; From thence he was conducted to *Salop*, where he continued Prisoner about Nine Weeks, and then by an Order of the *King* and *Council*, was released with the rest of his Brethren.

Mr. *Powel* being thus set at liberty thought it was his duty to improve that mercy, by continuing to Preach as he had done formerly; but one Sir *M. P.* at that time the *High Sheriff* of the County of *Mountgomery*, sent to prohibit his meeting, and upon Mr. *Powels* refusal to neglect the oppertunity of serving God among his People, the *High Sheriff* wrote a Letter to Secretary *Morice*, wherein he accused Mr. *Powel* of *Sedition*, *Rebellion* and *Treason*, and the like Crimes, which, though untruly Suggested, yet at that time easily beleived, and he doubted not but to procure power to imprison one, who was represented so dangerous, but before any return came, so wil-

ling are ſome men to be doing, Mr. *Sheriff* directed a Warrant to take Mr. *Powel* and make him Priſoner, which was accordingly done, where he was continued ſeveral Moneths, all ordinary wayes of releif by Law, allowed in ſuch Caſes, being wholly obſtructed.

The Jaylor in whoſe hands Mr. *Powel* was kept, was one that formerly told this ſtory concerning himſelf; How being one night in his Bed, there appeared to him about Eleven of the Clock at Night a bright ſhining light, and in the light a ſpeckled Bird, which bad him read *Mat.* 3. 2. Early in the morning he got up, and having no Bible of his own, he went to borrow one of his Neighbours, and found theſe words, *Repent, for the Kingdome of Heaven is at hand*; Upon which he entreated Mr. *Powel*, before he was a Priſoner, to Preach, and to take this Text for his Subject; And then he was ſo affected, as at the Sermon he was obſerved to weep, and confeſſed afterwads to ſome, *that he was almoſt wrought upon*; But a little time wore out that Impreſſion, for at Mr. *Powels* coming to Priſon, he was ſo much altered from any thing of good, that he not only very uncivilly uſed his *Convincer*, but very often ſought to trapan and enſnare his Priſoner.

After ſome Moneths ſtay, the Seſſions came, and after much importunity Mr. *Powel* was called, and inſtead of being releaſed, or having any juſt cauſe rendred why he ſhould ſtill be continued in Priſon, *the Oaths of Supreamacy and Allegianee* were tendred to him, and though he urged, that it was neceſſary he ſhould firſt be cleared of that which was already charged upon him, before he entred upon any new Matter, eſpecially ſince thoſe Oaths were deſigned againſt the *Papiſts*, who he ſaw were ſpared, and of him, as to any inclinableneſs unto Pope-

ry,

ry, they had no ſuſpicion; Yet neither in this could he be heard, but upon his refuſal of thoſe Oaths, ſo arbitrary and unneceſſarily tendred, he was again committed unto Priſon, the Judge refuſing to take any Bail for him, till the next Seſſions.

But he had not long continued here, when upon a falſe information returned againſt him, one of the Meſſengers of the Council (Mr. *Wickam*) was ſent down with a Warrant to bring him before the *King and the Council*; whether he was brought within few dayes following; and whileſt he was waiting at the Council door, a *Cavilier Captain* one of his own County came to Mr. *Powel*, and upbraided him, adviſing him *to run away, for that would be his beſt courſe*: To whom he replied, before all the other Company, that *God had made him to ſtand when he and his Companions the Cavaliers had run away*; To which no anſwer was made, neither by that Captain, nor by any of the Company; But after 6. or 7. hours waiting, one of the Clerks of the Council, came with a Warrant in his hands, which he delivered to the Meſſenger, to carry Mr. *Powel* Priſoner to the Fleet, where he was detained almoſt two years, wanting but ſix Weeks, and for above 12. Moneths of that time, in ſo cloſe a Confinement that he was not ſuffered to go out of his Chamber Door, which, together with the offenſive ſmell of a Dunghil, which was juſt before his Window, did ſo much impair his Health, that he never after perfectly recovered it.

Whileſt Mr. *Powel* was thus a Priſoner in the *Fleet*, his Enemies could not ſatisfie themſelves by exerciſing cruelty upon his Body, but they alſo endeavoured to take away his good name and credit, by ſpreading a Report that he was in Priſon there for a great part of the Revenew of the Tythes of

Wales. From which Aſperſion though many worthy Perſons had formerly cleared him, by a Book Printed in the Year 1653. called *Examen & Purgament Vavaſoris*; Yet noe knowing how far ſuch a Report might influnece to the reproach of the Goſpel, Mr. *Powel* did then write a breif Narrative concerning the proceedings of the Commiſſioners in *Wales* againſt the ejected Clergy, and therein, as knowing his own intigrity, he did defy all his Enemies to prove the leaſt Title of that Slander; To which Vindication no reply was ever put, nor indeed can be made: ſince all that knew Mr. *Powel*, muſt affirm this of him, that very few in this Self ſeeking Age were more of the Primitive temper, in ſeeking the *Souls*, rather then the *Goods* of others; which, though preſſed upon him with much importunity, he hath often refuſed; And ſo far was he from deſiring unjuſtly to enrich himſelf, that he did voluntarily quit the oppertunity of juſtly doing it.

Having now ſpent almoſt two years in the Fleet, there came a ſudden order for the ſending away of him and Collonel *Rich*, which without giving them ſo much as two hours time to provide themſelves, was executed upon them, upon the laſt day of *September* 1662. and in the Duke of *Yorks* Pleaſure Boat, whereof Captain *Lambert* was Commander, they were both conveyed to *South-Sea* Caſtle, by *Portſmouth* where Mr. *Powel* continued about five years not being reſtored till the removal of the Chancellour *Hide* did open a Door for him, (as for many other Priſoners) to ſue for his *Habeas Carpus* and ſo at length he obtained his liberty.

Mr. *Powel* after his releaſe out of *South Sea* Caſtle had ſcarce his liberty ten Moneths, when paſſing from *Briſtol* through ſome Parts of *Monmouth-ſhire*, he having in that County ſeveral opportunities in

divers

divers places to preach the Gospel: People of all sorts as well Profane, as Professors shewing much willingness to embrace the same, he judging it his duty being called by the Lord, and desired by the People, passed out of *Monmouth shire* into a place called *Mertur* lying in the mountian parts of *Glamorgan shire*, where he found in the Church-yard of the said Parish a great Congregation of People waiting to hear the Word of God: to whom after Prayer, the said *Vavasor* spake from the 17. *Ier. verse* 7, 8. From which Scripture, he shewed first who was a blessed man, and secondly wherein his blessedness did consist.

But whilst he was endeavouring to do the Lords work, the Parson of *Merthur* one *George Iones* a man notoriously known in the Country, for many horid vices, (as Whoredome, Drunkeness, Cheating and putting away his Wife) posted away in the time of Sermon to *Cardiff* which was about 12 or 14 miles off, and it being at the end of the Quarter-Sessions there: he found but two of the Deputy Lieu-
Dr. B. tenants in the Town fudling after thier usual manner, to whom the said *Iones* made complaint, and false information, nay if one of those Deputy Lieutenants may be credited, he took a false Oath, to wit, that the said *Vavasor*, and the Congregation to which he preached were met near 2 miles from that place, and many of them armed both which were false.

Upon this information, or deposition, Those two Deputy Lieutenants Mr. *E. T.* (in *O C.* time Lord *Thomas*) and Dr. *B.* an Officer in the *Bishops* Court, granted their Order to Major *I. C.* Major of the Militia of the said County, to desire and require him to take too his assistance military Officers and others, and so apprehend, attach and bring the said *V.*

P. to his Majesties Goal at *Cardiff*: and the Keeper of the said Goal, and his Deputy, and Deputies are required to receive and detain the said *V.* in safe and close custody, until such time he should be delivered by due course of Law. But shewing no particular ground at all in the said Order or Commitment but Letters received from the Earl of *Carbury*, Lord Lieutenant of North and South *Wales*: which Letter Dr. B. himself confessed afterwards, were written by him and bore date in the year 1665 and made no mention (as others the D puty Lieutenants confess) of *V. P.* name: and if they had, yet the said *V.* was at that time, and several years before a Prisoner, and in *Nov.* 1667. ☞ was set at liberty by order from the King, and his Council, to which order the *D*eputy Lieutenants (*viz.* the Earl of *Carbury's*) own hand is at. Let any unbiassed judicious Person (nay the worst Enemy) be Judge of that illegallity and irrationality of this action of which it seems by what follows, those two Deputy Lieutenants who committed the Prisoner, were themselves suspicous, (especially the Dr. and therefore a more general meeting of the Dep. L. was appointed at *Cowbridge* the 17. *Octob.* whither the Prisoner was (by order from the *Dr.* and another of the Dep. L. commanded to come: where were present six of the Deputy Lieutenants, and in the Room the Major *C.* aforementioned with some other Gentlemen. The Prisoner being cald in, Dr. *B.* questioned him, who it seems was appointed to manage the Examination and conferrence with the Prisoner, which take as followeth, as near as can be remembred in their very words: at least here is the sum of it impartially set down.

Dr. B. Mr. *Powel* what business had you in this Country. Mr *P.* Sir *that had been proper to have*

been

been asked me before you had committed me, but however I am not unwilling to give you an account thereof: Having several occasions to go to Bath *and* Bristol, *(and particularly an intent to drink of a Well that is good a) gainst a Distemper, I am troubled with,* viz. *the Stone- I came into* Monmouth-shire, *and so through some parts of this County, intending to travel towards my own Habitation, and Sir I think I may as well travel through the Country as another Traveller, being no Vagabond nor other suspicious Person.*

B. But were not you in *Newport,* and in other places in *Monmouth shire* preaching.

P. *Sir I perceive you are a Doctor of the civil Law, and there is a Maxime in that* Law, Nemo tenetur Seipsum accusare, no man is bound to accuse himself, *but Sir I am neither ashamed nor afraid to own what I did, for it was but what I am commanded to do by my Lord, and Master Christ, to wit, to preach his Gospel.*

B. What authority have you to preach? P. *Sir I have sufficient authority.* B. From whom. P. *From God and Men.* B. Are you in Orders. P. *Sir if by Orders you mean to be ordained, and appointed to be a Minister, I am.* B. From whom had you your ordination. P. *I have told you already from God and Men, and Sir you are none of my Bishop to catechise and examine me, and therefore ask me such Questions as are* ad rem, *and which belongs to you to ask, and me to answer, and Sir since you do not, I desire to know by what Law you proceed against me, so as to imprison and detain me without any proofe against me, or examination of me first.* B. Sir you have broken the Law by preaching without orders, and you came with some 100 yea a 1000. Horsemen with you into *Newport,* and the Mayor of *Newport* came hither to complain against you. P. *Its true I came to* Newport *and*

Preached there, but Sir that is not in your County, nor under your Cognizance, yet I shall satisfie you that that Report you heard was false, for there came with me about four or five Horsmen: and if I preached it was not without the Mayors privity and consent, as several credible Gentlemen will attest if need be.

B. But you had a Conventicle at *Merthur*, where were abundance of People, they say a thousand at least, and some of them armd.

P. *Sir we had a Christian meeting at* Merthur, *but no Conventicle: For Sir a Conventicle is so named from* convenire in malum, *and your Law saith it is a Meeting together under pretence of Religious worship and service, to plot or design evil against the King and his Government. But our Meeting was no such meeting, for we did not pretend to worship God, but did it really, viz. pray; preach and hear Gods word, and it appears ab effectu that there was no such intention in our meeting, for after the exercise we all departed peaceably to or towards our several Habitations, and whereas you say some were armed, your information is not true, for there was not any that I saw, and I beleive none had any more then walking Staves or riding Rods in their hands.*

B. But yet this was a Transgression of the Law?

P. *I am sure it is no Transgression of the Law or command of Christ who commands his Gospel to be preached to every Creature: neither Sir do I know, this to be any transgression of the Law of the Land: if it be, it is, and hath been for many Moneths tollerated generally throughout the Nation, and I my self hath enjoyed my liberty both in* London, *and other Countries without molestation: Notwithstanding I have been where Persons are as knowing and zealous for the Laws as you are or can be, and I supposed I might as well have done the like in this County, especialy hearing of the moderation of the Gentlemen of these parts.*

B. What

B. What we do, we do in reference to the Laws, we are ſworn and bound to keep them.

P. *Sir if you do things with reference to the laws, you muſt be impartial therein, and obſerve the rules of the Law, together with the true intent of it, which is not to puniſh the good but the evil, and you would do well to put the Laws in Execution againſt Drunkards, Swearers, Sabboth breakers, Whoremongers, Papiſts, and other Offenders and Malefactors.*

B. The Dr. being touch'd with his own guilt herein, he turns to the reſt of the Gentlemen, and ſaith, Do you hear how he charges us with neglect of executing the Laws, &c.

P. Sir *I do not charge you, but I ſay you would do well to put the Laws in execution againſt ſuch tranſgreſſors as I have mentioned.* *B.* Do we not do it, and now the Dr. began to be angry.

P. *Sir your own Conſciences and the Countrey know what you do therein, but ſir, I deſire again to know what law do you charge the breach of it on me, and by which you impriſon me.* *B.* Then the Dr. called to his man to reach him a Satchel or Bag that had ſome writings in it, which he drew out, and took firſt the Act made againſt Conventicles by the preſent Parliament, and gave it Mr. *Powel*, and ask'd him whether he had ſeen it. B. *Yes ſaid* Powel *I have ſeen and conſidered it.*

B. Well what ſay you to it? P. *Firſt I anſwer as I did before, that our Meeting was no Conventicle nor a private but a publick Meeting. Secondly, That it is the opinion of divers learned Lawyers, that that Act is now out of date as ſeems by the laſt proviſo therein and I was upon that Act before a learned Lawyer, and Juſtice of Peace, who underſtood it in that ſence, and diſcharged me. But, Thirdly, Its apparent you have not proceeded with me according to that Act, for you have apprehended me in my lodging a day after, and not in the exerciſe.*

Again

Again your Order and Commitment was not as you were Justices of the Peace but Deputy Leiutenants, and so your Officer Major Carn, *when I desired to see his Authority, he laid his hand upon his Sword and said that was his Authority. Again sir, be pleased with the rest of you Gentlemen, to consider that my Commitment is not grounded upon that Act, but upon the* Lord Lieutenants *Letters written several years before, when I was in Prison elsewhere, and yet in* November *last, by Order from the King and his Council (to which Order the Lord Lieutenants hand is) I was set at liberty.*

B. But we did not know that.

P. *Then sir I make it known unto you now.*

B. But were you set at liberty in *November* last?

P. *Yes sir that I was.*

B. But had you no hand in the Plot in the North.

P. *No sir nor head neither, nor did I hear of it till a while after it was discovered.*

B. I am sure you were then charged with it.

P. *So have I been with many other things that are false: but Gentlemen I desire you to take notice how groundless that report was, by this instance. I was committed Prisoner in the year* 1660. *and continued so ever since till* November 1667. *in several Prisons, whereof the five last years in* South sea Castle *near* Portsmouth, *and in the year that the Plot was, I was so sick that I kept my bed most part of it, much liker to dye then to live, as the Governour and other Gentlemen there can testify.* B. Then the Dr. gave Mr. *Powel* a Letter the King wrote to the Arch Bishop, containing direction how and what Doctrine Preachers, should preach, forbidding to meddle with the doctrine of reprobation, Controversies, matters of Government, &c. and asked Mr. *Powel* whether he saw that.

P. *No sir I do not remember I saw it.* B. Then gave it to *Mr. Powel* to read, who after he had read it,

re-

returnd it and said, P. *Sir this Letter doth not concern me but such Ministers as are setled in Parishes, which the* Bishops *are to see they do accordingly, but I am none of them, yet there is something in the Letter which makes for me, because I do in my preaching preach the Gospel and against sin, and do not meddle with controversies as that letter directs.* B. But here's another Letter upon that written by my Lord Chancellor. P. *What Lord Chancellor do you mean, Chancellor* Hide. B. Yes. P. *Sir I shall not shew that respect as to receive, much less to read the letter of one that would have betrayd his King and Country, and I wonder how you dare now mention his name, thereupon some of the other Deputy Lieutenants smild and covered their faces.* B. What say you of the Canons of the Church, the 20*th*. Canon forbids men to Preach without Orders. P. *Sir what have I to do with your Canons, which are not stablished by Law: you know sir, that it is the opinion of many learned Gentlemen of the long Robe as well as others, that your not only Canons are without force, but that your Episcopal Courts have no power to impose Oaths upon persons.* B But there are others of a contrary opinion. P. *Then sir let that matter rest, till it be determined by wiser men then we are.* B. But what say you of the Doctrine of the Church of *England*, contained in the 39. Articles.

P. *For the Articles that concern the Doctrine of the Church (mark I say the Articles that concern the Doctrine thereof, I say not the Discipline) I hold them to be generally sound and consonant to Gods word: and I am more for them then most of your Prælatical and Parochial Ministers who are* Arminians *in their principles and Preachings: which Doctrine is contrary to the Doctrine contained in the Articles of the Church of* England.

B. When were you at the publick worship.

P. *What publick worship do you mean sir? The publick worship of God?* B. *The*

B. The publick worship of the Church?

P. *What sir, do you make a difference between the publick worship of God, and the publick worship of the Church. If by publick worship, you mean Prayer, Preaching, reading the Scriptures, singing of Psalms, &c. It is my practice to be as often as I can at that worship.* Here again the Dr. was at a stand, and replyd not: but some other few passages past between them, which the Relator remembers not. Then the cheifest of the Deputy Lieutenants, *S. E. M.* very civilly and mildly desired Mr. *Powel* to withdraw, and they would consider of it.

P. *Sir say h he I will, but first I crave leave to speak a few words, which I humbly leave to your consideration, I am (though your Countreyman, yet) a stranger, haveing been not above twice before in your County, and at this time but one day only, and that* in transition. *I have been taken in my lodging, and committed Prisoner without any just ground that hath been yet objected: There is neither* Sedition Treason *nor any other crime laid to my charge, the ground specified in my commitment I have already shewed to be a mistake which I have rectifyed. All that is pretended against me, is that I preached a Sermon in* Merthur *in this County to a poor willing people, against which Sermon there is no exception made: and seeing it is so, I desire you to consider, and seriously to weigh whether you do well to imprison me upon such account especially, since there is such a general tolleration (at least connivance) of such things now throughout the Nation: and I my self have found it in divers other places, and having heard of the moderation of you Gentlemen of this County. I was emboldned so much the more to preach the word of the Lord, loping to have furtherance, and no hindrance from you therein. I bless God I am not ashamed of what I have done, nor afraid of men, having looked so many men,*

and

and Death in the Face so oft, and therefore the will of the Lord be done concerning me: though I would desire you to consider the words of Christ, with the same Judgement ye judge, ye shall be judged, *and be sure as the Apostle saith* That he that sheweth judgement without mercy, shall find judgement without mercy.

B. If you think we wrong you, you may remove your self by a *Habeas Corpus.*

P. *Doctor when you have done your worst (as you do) I must do my best: but I wish the Lord may forgive you, the injury you do me and others. Gentlemen if I have said any thing amiss or provoking, being to speak to things suddenly, I would desire that that may be no cause of any other proceedings, then you intended, but look into the true Cause of my sufferings, and so he went out.*

The Deputy Lieutenants had some hot discourse before Dinner about it, and it was supposed the most part of them were inclining to release the Prisoner, but as it seems some false Report was sent out of Monmouth-shire, *against him, concerning some words, that the Prisoner should speak a Sermon in that County, which being afterwards enquired into, was found false, and Dr. B. himself. said if that Apostate that raised the Report were in his County he would bind him to his good behaviour. Yet thot with the earnest instigation of Dr. B. prevailed so far as that when the Prisoner was called again before Sun-set or a little before: most of the Gentlemen were moved against the Prisoner, some judged because the Dr. misrepresented a Passage of the Prisoner mentioned before & spoke only to the Dr. viz. That when he had done his worst, he told them the Prisoner bid them all do their worst, which he neither said nor intended it. But others supposed, that Wine had prevailed so far over some of them (as too oft it doth) as to make*

them

them now ſpeak for the firſt, and faſteſt, yea at once who had not a word in the Morning to ſay. And thus in a great confuſion the Priſoner, with threatening words and ſtrict charge given to the Jaylor by ſome, he was again remanded and recommited: and in his going forth he told them Gentlemen what you have done I ſubmit willingly to, being no more troubled at it then at this Hair, and ſo drew one of his Hairs. and my Prayer ſhall be for you that you may find more mercy from God, then I have found from you. But that God that I ſerve is able to ſave me,

This meeting being ended they put the Priſoner under a new Commitment, which was drawn before by the Doctor or his Clerk as ſome ſaw it in the next Room in a Statute Book.

Hereupon the Deputie Lieutenants it ſeems writ a Letter to the Lord Lieutenant Carbury *to ſignify what they had done and they received an Anſwer from him to render them thanks, & to detain the Priſoner till further order. Hereupon in one day* viz. 30th. *of* Octob. *there were two new Commitments again upon the Priſoner, One ſubſcribed by two of the Deputie Lieutenants commanding the Priſoner to be kept in ſafe cuſtody till further orders from the* Depuy Lieutenants *of this* County, *who ſubſcribed the Warrant of his Commitment at* Cowbridge. *The other Commitment by five to keep him in ſafe cuſtody till they did receive further orders from their Lord Lieutenant to both theſe Commitments* Dr. B. *hand is ſet, both bearing the ſame date, as was ſaid before* viz. October 30. 1668.

The

Upon the 8th day of November *1668. Sir* John A. Kt. *and* Dr. W. B. Esq. *came to the* Angel *in* C. *and sent for Mr.* Vavasor Powel *to come to them which he did accordingly.*

Dr. B. WE have received an Order from the Council to tender you the Oaths of Allegiance and Supremacy.

Mr. *P.* Gentlemen, if that be your business, I pray you let me return to my Prison again, for I am committed already, and I think it is neither regular nor usual to tender them to a Prisoner; you should either before my commitment, especially before presentment or indictment against me have done it, or upon examination, or have convicted and indicted me first, and then tendred them, and so the Prisoner went towards the door, intending to return to the Prison.

B. Thereupon Dr. *B.* went between him and the door, and said, nay stay Sir, you shall not be gone, and so called for some of the under Officers, or Deputies.

P. Sir, though I might have continued in my Prison and not have come hither, and may yet choose whether I stay or no, yet as I was willing to shew that respect to you in coming, so to express my readiness to answer any thing that may be objected against me, I do not mean to depart without leave.

B. Come Mr. *Powel*, Will you take the Oaths, for we have an Order from some of the Council, and my Lord Keeper to tender them to you.

P. Sir, I desire to see your Order.

Sir *J. A.* Let him see it.

B. No he shall not see it.

P. Sir, you may chuse, but if you have such an Or-

der, it would be civility in you, and some satisfaction to me to let me see it.

B. We might have tendred the Oaths to you at the last meeting.

P. For it had been more proper for you to have done it before you had committed me then either [which was after my first commitment several days,] then or now: But Dr. you have at first dealt very illegally by committing me without cause or colour of cause, and so run your self into a Præmunire, and ever since your work hath been to seek to set things aright, but all the while you do wrong me and the truth, the Lord forgive you.

B. If I have wronged you I have an estate to answer, question me for it.

P. Though that I might do so, yet I bless God I am a Christian, and my principle, as well as my practise, is rather to forgive wrongs, then otherwise: leaving and committing my cause to God who will plead it, but Doctor you are so transported with zeal against those people called Phanaticks, that you forget Law and Reason.

B. Wherein?

P. You forget Law when you commit a man before any examination either of him, or against him: And it is against reason to commit a man to Prison by vertue of Letters from the Lord Lieutenant, which were dated four or five years ago, when I was elsewhere a Prisoner, and discharged within the year by an Order from the King and his Council, to which Order the Lord Lieutenant own hand is,

B. The Letters were not of so long a date, for they were dated in the year 1665.

P. Mark that Gentlemen *(said Powel)* to them that stood by, he himself confessed those Letters were written in the year 1665. which is at least two years ago,

and

and my order doth plainly ſhew (bearing date *Dec.* 1667) that I was ſet at liberty long after the date of thoſe Letters.

B. Well, will you take the Oaths, yea, or no, for we muſt return your anſwer.

P. I pray you let me know whether my liberty doth depend upon the taking or refuſing of them.

Sir *John A.* and the Town Clark would perſwade Mr. *P.* to take the Oaths, and then he ſhould know.

P. If I may not know that, I may as well forbear declaring whither I will take them or no, ſince I am a Priſoner already.

B. But you muſt give a poſitive anſwer whether you will or will not take them, therefore let us know what your anſwer is ?

P. Since you do preſs me ſo much to give my anſwer, my anſwer then is this, That I have taken them already, and I conceive I am not bound by the Law to take them again, that is my anſwer.

Then Sir *John A.* made ſome ſign to the Doctor to ſhew Mr. *Powel* the Oaths in the Statute Book : and ſo the Doctor ſought them but could not readily find them, then the Town Clerk went to help him, and one of them ſaid the Oath of *A*llegiance was in *decimo ſexto Jacobi*, the other Doctor ſaid it was in another place, but neither of them knew where.

P. Gentlemen, Are you ſo unacquainted with the Law ? the *O*ath of *A*llegiance which you looke for is in *Tertio Jacobi*, and there you find the occaſion of it, which was the Gunpowder Treaſon : and that Oath was never intended ſo much againſt Proteſtants (though Non conformiſts) as againſt Popiſh Recuſants, and yet which of them have it impoſed

posed upon them, or are imprisoned for want of taking it.

B. Well, will you take them, here they are, and we tender them to you?

P. I have answered you already and need give you no other: Yet I will say more. That if you can prove that you have power to tender both the Oaths to me, and that I am in either of those capacities, that the Statutes *primo* or *quinto Eliz.* mentions, I will take them, but I know you cannot.

A. and *B.* Well, will you put that answer under your hand, and so tender Mr. P. paper.

P. *I* am free to put it under my hand, but you may if you please return my answer, if you must return any at all. But Sir *John A.* and the Doctor could not agree in that particular how Mr. *P.* should do it.

B. But we have power to give that Oath to you.

P. Sir, if you have, I say again, I will take it, therefore peruse that Statute; so Sir *John A.* looked into the Statute, and spake somewhat to the Doctor privately, which seems by the Drs. answer to him was, that they could not. For the Drs. answer was, but we can.

B. But why are not you bound as well as others.

P. Because that the Statute directs the Oath to be taken by Officers Ecclesiastical and Civil, and such as were to receive publick profits, and other persons mentioned both in that and the other Statute of the Fifth of *Elizabeth*, and though I may be looked upon as an Ecclesiastical person, yet it appertains to the *Bishop* to give it me.

B. Are you a Minister Ordained?

P. I have heretofore told you I was.

B But by whom?

P. Did

P. Did not I tell you by God and Men.

B. I, you mean the man Christ.

P. If I did so, my meaning is right, but I mean by such men as he hath appointed.

B. Come, come, your Conscience tells you, that you care for a Bishop no more then another man.

P. Thats true enough, I care for him and you alike, yet of the two I respect you more being a Civil Magistrate.

B. But will you take them, answer yea or no, and veral other words the Doctor urged Mr. *Powel* again.

P. If you must have yet a more positive answer, since you will neither let me see the order requiring me to take them, nor shew me that the Law which ought to be your rule, doth impose them upon me: though I do not absolutely and peremptorily refuse them, yet I will not take them now.

B. Here Dr. *B.* interrupted Mr. *P.* in his speech, and cry'd out to some present to bear witness that he said he would not take them: thereupon one in the room said I do bear witness.

P. Sir, (said he to the Dr.) you deal very dis-ingeniously to catch at advantages, when none are given, and to abstract and separate my words: and Sir, said he, to the other man you are also very uncivil to bear witness before you hear me out: and so Mr. *Powel* turn'd him to Sir *John A.* and said, I desire you would both hear, and observe what I say, and intended to say, but that I was interrupted. That since I have taken the Oaths already, and that I shall not know upon what terms I am to take them again, and the Law requires it not from me, I will not take them at this time, but will take further time to consider thereof.

B. Thereupon the Dr. went down ſtairs, and ſo Mr. *Pawel* departed, and as he was going with the Deputy Keeper, the Doctor bid the Keeper keep him ſafe, &c.

Mr. *Powel* (turning to the Doctor,) I would have you know, that neither my principles, nor cauſe, put any neceſſity upon me to make an eſcape, but I hope I ſhall be able to ſtand when you fall, meaning in the great judgement, when and where the wicked ſhall not ſtand. *Pſal.* 1. 6. and ſo went to his priſon again.

A Brief and true Relation of a third Convention of Mr. Vavaſor Powell, *and the tranſactions between ſome of the Juſtices of the Peace of the County of* Glamorgan, *and him at the Town hall in* Cardieffe, *the* 13 *of* Jan. 1668.

THe 13. of *January*, 1668. in the afternoon the Jaylor was commanded to bring the aforeſaid Priſoner to the Bar, before Sir *John A.* Kt. *H. H.* and Dr. *W. B. Eſqs.* Sir *Iohn A.* ſpake to the Priſoner as followeth, or to this purpoſe.

Sir *Iohn A.* Mr. *Pawel* you have by Order of the Council had the Oaths of Allegiance and Supremacy already tendered unto you, and now we tender them again unto you, will you take them?

Mr. *P.* Sir I deſire leave of you and the reſt of the *Bench*, as neceſſarily previous, and antecedaneous to my anſwer, that I may be ſatisfied firſt in two queſtions.

1. Que. In what capacity doth the Law and you look upon one, whether as a publick or private perſon? If

as

as a private person (as I suppose it and you do) then one of these Oaths by Law cannot be tendered to me.

2. Quest. What tender do you count this, whether a first or second? I have just cause to propound this Question: for one of you that sits upon that Bench, as I am credibly informed from one that hath seen his Letter, hath informed the Council or some of them, that the Oaths have been tendred twice before now to me, and that I refused them: with other things as false; so that my taking of them now would be but as the Poet said *Clipeum post vulnera sumo.* To take the Buckler after I am wounded. Hereupon the Dr. knowing himself to be guilty, did in great fury break out into several hasty expressions, all tending to silence the prisoner, and commanding that the Oaths be shew'd him, and if he would not take them, let the Jaylor take him.

P. Sir, it do h not become a man of your learning or place to be so angry, and the wrath of man doth not eff ct the righteousness of God; and Sir, if you will be Dr. *Saul* to persecute the truth and people of G d as you do I hope I shall be as Deacon *Stephen* to st nd up for them: and Dr. if you please, let you and I, either according to Law or Reason discourse this point; and let the Bench and Court judge thereof.

Hereupon Dr. *B.* went away in a great fury (to fetch a Lawyer as they said, to answer him) in omuch that some of the people called him D ctor *Fury* which was afterwards fathered upon Mr. *Powel*, though he did not say so.

Sir *John A.* and the other two Justices moved Mr. *Powel* to take the Oaths again.

P. I beseech you Gentlemen, give me leave to speak a fe w words first, and then I shall directly answer you,

whether I can and will take them, yea or no, (there being a little silence he went on) and said These two Oaths were framed and imposed (as I suppose you well know) the first of them, *viz.* the Oath of Supremacy, in the first year of Queen *Elizabeth*, immediately after that hot persecution of the Papists in Queen *Marys* days, and it was no doubt intended chiefly against Papists, and to be a test and tryal of all persons that were admitted into, or continued in any publick Offices, either Temporal or Ecclesiastical. The other Oath of Allegiance or Obedience, was imposed upon that notorious act, the Gunpowder Treason, and the substance of both of them is to acknowledge the *Queen* or King of *England* to be the Supream Magistrates of these Kingdoms, and that no Prince or Forraign power had any right thereto: nor the Pope nor any other had power to dissolve or discharge any subject from their Obedience to the *Queen* or King, and this power I do freely and heartily acknowledge, and so far I do here declare, if it gives you satisfaction.

Justices said no, you must take the Oaths as they are tendred.

P. Why may not that satisfie you which satisfied the King and his Council, for in my Case stated and presented to them the last day before my discharge, I did signifie that I was not free in Conscience to take those Oaths in the way they are now tender'd, and yet they were pleased to grant me their Order for my discharge.

Sir *I. A.* But they did not know you refused the Oaths.

P. Yes Sir, but they did, as you may see, if you please look upon this Copy of my Case which I presented to them, which I desire you to read, and their Order for my discharge, and so Mr. *Powel* tender'd them the Copy, which they refus'd to receive.

Justices,

Iuſtices, But we have an Order from the King and his Council, requiring you to take the Oaths.

P. Sir That Order was procured by falſe information againſt me to the Council (which is puniſhable by the Law) but I pray you let me ſee the Order, that I may know what it requires, and comport my ſelf with their command as far as I can.

Sir *I. A.* No, we will not ſhew it.

P. Sir *Iohn*, the laſt time I was before you, you would have had the Dr. to ſhew it, and why ſhould you now be againſt it?

I. B. Tender them unto him, the Oath of Allegiance firſt, or words to that purpoſe.

P. Do you require no more then the taking of that, and ſhall the taking thereof be(as the Apoſtle ſaith of an Oath) an end of the ſtrife?

Iuſtices, Do you take that firſt, and you ſhall know that afterwards.

P. Doth my liberty depend upon taking or not taking it.

Iuſt. Do you take it.

P. Gentlemen, you deal very ſtrictly and ſeverely, and this is *ſummum jus*, which is *ſumma injuria*; for as our learned Caſuiſts and Divines, as Dr. *Saunderſon*, Mr. *Perkins*, and others ſay, that in taking of an Oath men muſt take them with reſpect to the Glory of God, a mans own advantage, or the good of another, but as you tender this, I cannot ſee how I do either if I take them, for this Ordinance of God is made a ſnare to me, for I am as a Martyr ſaid, impriſoned without cauſe, and now this is made as a cauſe of detaining me there. Be pleaſed Gentlemen to give me leave without offence to put you in mind of ſome words in your own Commiſſion, ſeveral times reiterated, Thas you are to execute Juſtice, *ſecundum legem, & conſuetudinem Regni noſtri Angliæ*, according to the

Law

Law & Custom of *England*. The Law of *England* doth not require that men should take the Oaths as often as every Magistrate pleases to tender them, for as the L. *Cook* that was the glory of the Law, shews in the 7th. book of his Reports in the Case of *Postnati*, *Calvins* Case, a man is bound to take the Oath of Allegiance but once in his life time. And for the custom of *England* it is not usual to imprison a man without cause (as I have been) or to impose upon men Oaths, when and whilst they are prisoners, unless they desire their liberty upon the account of taking them.

Dr. *B.* Upon this Dr. *B.* came in again in a great rage, and said (as some report) why do you suffer him to bark at the *Bench*, but that neither Mr. P. nor several others present did hear) why do you suffer him to speak, and shew contempt to his Majesty, he hath said that neither the King, nor his Council had power to tender him the Oath.

P. Sir, I wonder how you dare speak so and wrong me publickly before the *Bench* and the Court, I appeal to them, or either of them. or any here present whether I spake any such thing, or any word tending thereto, at which all were silent, knowing it was a false accusation, as one of the Officers of the Court, (no friend to Mr. P.) afterwards confessed, but wished he had spoken it, that they might have had such an advantage against him. *But* hereupon the Dr. again went out in a fume, and came in no more.

Justices. The three Justices remaining, prayed Mr. *Powel* again to take them, and would suffer him no longer to speak, but bid one of the Officers of the Court shew him the Oaths, and give him the *Bible*, bidding him lay his hand on the *Bible*.

P. To what end do you tender me the *Bible*? I am not to swear by the *Bible*, but by God himself, and in that manner which his word directs.

Justices

Iuſtices, The Law requires you ſhould do it in this manner.

P. What Law ?

Iuſtice H. The Law of the Land.

P. Which Law of the Land ? there is the Common Law, the Statute Law, and the Civil Law, I have not read that by any of theſe the laying of the hand on a Book is abſolutely required, or eſſential to an Oath.

Iuſt. H. Yea, the Law doth require it.

P. I pray you Sir what Law ? be pleaſed to inſtance in theſe acts, by which the Oaths are enjoyned, there is no ſuch ceremony required, nor I ſuppoſe by another law ; to this neither he nor any other replyed, only another Mr. *H.* ſaid, but

Another *Juſtice H.* It is the common practice, and why ſhould you differ from it ?

P. Sir Common practice is not my Rule, but what is grounded upon Gods word, or good Reaſon, I ſhall obſerve.

Sir I. *A.* Come, let us trouble our ſelves no further he refuſes to take them, or words to that purpoſe.

P. I deſire all the Court to take notice that I have not refus'd to take the Oaths, but I having taken them already, am not bound to take them again, and that they are not tendered me according to Law.

Iuſt. Then the Juſtices commanded the Jaylor to take the Priſoner away.

P. Gentlemen, ſince I may not be further heard about the Oaths, I deſire to be heard in ſomewhat elſe, (with much adoe they granted ſo much leave) will you be pleaſed to take ſufficient Bail till the next Seſſions ?

Juſt. The Juſtices were ſilent, the Jaylor made anſwer publickly, no.

P. Sir

P. Sir, Are you one of the Judges of the Court that your No ſhould ſtand? But the Juſtice did not give him the leaſt check for his ſawcineſs. Then *P.* ſaid further, Gentlemen, I have been neat eight years a Priſoner, and in 13 Priſons, and yet in all theſe I have not received ſo much incivility as from this man Mr. *Jaylor*, and therefore I deſire liberty to take a private Chamber in the Town, giving ſecurity for my true Impryſonment, but to this the Juſtices returned no anſwer, but commanded the Jaylor to take the Priſoner away, which was done accordingly, and returned to Priſon again.

About three moneths after this, a friend in *London* got a *Habeas Corpus* to remove him to the Common-Pleas Bar, which the Sheriff refuſed to obey, then came an *Alias* under Penalty of a 100 *l.* upon which they ſent him up: but would not let him know of his journey before hand. But about 8 a clock one night the Under Sheriff came to give him notice to be gone in half an hour, and ſo took him with a Guard 8 miles that night, being the 16 of the 8 *moneth*, 1669. and brought him to *Weſtminſter* to the Common-Pleas Bar the 22 of the ſame. Where upon the Examination of the Return, it was found illegal, but S. *M.* their Councel pleaded he had not had time to view it, and deſired time till next day, which the Judges granted. Thereupon Mr. *P.* moved the Court to take bail then, and diſcharge his guard which had been granted, but that S. *M.* ſaid, No my Lord, then he will go preach, to which the Priſoner replyed, that it was as lawful for him to preach as for him to talk there at the Bar. The next day he was brought into the Court again, and the return was again argued, the Priſoner having the liberty to open his Caſe himſelf, and though the return was by all the Judges judged falſe and illegal,

yet

yet was Mr. *Powel* committed to the *Fleet Prison* by the Court, where he remained a Prisoner from the 24 of the 3 *mon.* 1669. till he was discharged by death the 27 of the 8 *mon.* 1670.

Of his Sickness and Death.

THe 25 of the 7th moneth, being the first day of the week, he preached forenoon and afternoon, many being admitted to hear him, and that with much life and zeal. First, from those words *John* 6. 37. *All that the Father giveth me shall come to me, and him that cometh to me, I will in no wise cast out.* And in the afternoon from *Hosea* 14. latter part of the 8. verse. *I am like a green Firr Tree, from me is thy fruit found.* These were the last Sermons he ever preached. At night, he was weary as he used to be, and took some refreshing after his exercise, and rested well that night: But in the morning after he was up found himself not well, his Stomack oppressed with inclinations to vomit and purge, and as his manner was did by drinking plain posset, provoke himself to Vomit, and so went to his Study as aforetime. In the afternoon came a friend who desired he would meet him at *London* the 5th day after about some business of concernment, which he promised to do: The next day and day following his distemper increasing, some friends judged it inconvenient for him to go to *London* as he promised, and therefore disswaded him what they could but in as much as it was to do some service for some of the Lords people, he said he would trust God with his preservation; and upon the 5th day went accordingly by water to the Temple stairs wrapped warm, but upon landing found himself unable well to go,

which

which constrained him to take Coach, & that shook him very much, but came to his friends house and dispatched his business. That night he took one of *Mathews* pills, and slept very well, but in the morning after he was up, and had broke his fast, fell very sick and vomited, yet afterwards somewhat better again. He then wrote a Letter to a friend in *Wales*, telling him he was not well, and that that might be the last Letter he should ever write to him, and so it was. He returned that evening to his prison, and upon his going to bed found his distemper to grow upon him, which so continued the next day as to cause him to keep his bed the next morning being the Lords day several friends came to see him, and would needs send for a Doctor, though he was not very free thereto. When the Dr. came he appoints him several things and read his bill to him, which he approved on, but told the Doctor that he had no medicine for Mortality, saying his days were accomplished, his Gripes and Bloody Flux encreased violently upon him, notwithstanding all administrations to him, and very little check for ten days usuld be given to it, though variety of means were used, and that such as had been blessed to help others in his Case. Afterwards the Blood staid, but his Flux remained, and was for some time so moderate, that there was great hopes of his recovery, though himself said otherwise all along, the Dr. ordered he should be kept from speaking much, but so zealously was he affected for the glory of God, and with the love of Christ, that neither his pains, bodily weakness, tender advice of friends, could possibly restrain him; but would notwithstanding all, brake forth into high and heavenly praises, sometimes by prayer, sometimes by singing. His patience under all his pains was very great, when there came one of his greatest gripes he would bless God, and say he would not entertain

one

one bad thought of God for all the World. The ſight of the pardon of ſin and reconciliation with God was ſo clear and without interruption, even to the laſt, that it was as a fire in his boſom till he ſpake of it, and very hardly would he be reſtrained at any time, and when he had ſpent his ſtrength in ſpeaking, then would he compoſe himſelf to get a little more ſtrength, that he might go on to ſpeak further of the Grace of God towards him, and to give ſeaſonable advice to all about him, and ſo continued till God took away his ſtrength and ſpeech from him. The Thruſh growing ſo ſore in his mouth, that he could ſpeak no more to be underſtood, and yet then by ſigns would ſignifie that all was well within. He enjoyed his underſtanding to the laſt, which he ſaid he had begged of God. His remembrance of Gods people and prayers for them was very frequent, and particularly his Chriſtian friends in *Wales*, earneſtly deſired the Saints to be of one mind. Some that were frequent with him in his ſickneſs, ſay that ſuch an earneſt of glory their eyes and ears never heard nor ſaw before. He kept his bed a moneth within one day, and ſo finiſhed his courſe ſervice and ſuffering at four of the clock in the afternoon, upon the 27 of the 8 moneth, called *October*, 1670. at *Karoone* houſe the then Fleet Priſon in *Lambeth*.

Some

Some few of his Death-bed expreſſions, collected by ſome friends that were about him.

IF the Devil ſhould tell me I am proud, or unfruitful, or unthankful, I have cauſe to believe him, for I can charge my ſelf with a great deal, but if he ſhould tell me I have no grace, and am not Chriſts, I ſhould not believe him.

He did bleſs God that he had not withdrawn the light of his Countenance, nor left him to be buffeted by Satan, nor to the Love of any thing in the world, to make him deſire to live here any longer.

Speaking of the Martyrdome of the Saints, ſaid, I had rather have dyed for Chriſt then for ſin.

He ſaid three things I did deſign in the whole courſe of my life, *viz.* To be clear in the Righteouſneſs of Chriſt, for juſtification, that I might exalt the grace of God to poor ſinners, and admire it to my own ſoul.

Secondly, To be ſincerely to God what I did ſeem to be to man, that I might be upright in what I did, and really that which I did profeſs.

Thirdly, That I might walk anſwerably to the Love and Grace of God, which he hath beſtowed upon me, and added. The two firſt I have much endeavoured, but the laſt I have been very ſhort in.

My principle was to promote holineſs, love, and union among the Saints, and have ſometimes denyed my ſelf in my own judgement, that ſo I might have an opportunity to promote other truths among different Brethren.

These 30 years since God wrought upon me, I do not remember that ever I had one hard thought of God, nor repent me that I did make a Profession nor progress in the ways of *God*, notwithstanding all my reproaches and sufferings. But have had much cause to wonder at Jesus Christ, that hath called me an undone sinner, me an undone sinner, and counted me, me a vile wretch, worthy to suffer any thing for his names sake; and this he did speak with so much brokenness, and spend his strength so much that those Christian friends that were near unto him, did entreat him to compose himself if it might please God to give him a little rest, and at another time to this purpose.

I have been much considering, since I was upon my sick bed, how the Lord Jesus, whilst upon the Earth, carried it to poor sinners, and am much satisfied that it is a great fault among Churches and Christians that they have no more pitty and bowels to poor sinners, and use no more means to gain them unto Jesus Christ; further adding, that Jesus Christ had such compassion to sinners when he was upon the Earth, that therefore he was called a friend of Publicans and *Sinners*.

After some time of silence, he breaks out in these words: Oh now I find more in that word then ever I did, they overcame by the blood of the Lamb. Though God hath given me a very tender, good, and affectionate Wife, yet I do not grudge to part with her to go to Jesus Christ.

When a Christian friend speaking to him, said, that now he had a great deal to take comfort in, both in what he had suffered for Christ, so and in that he had been an instrument to convert so many souls to Christ. He answered, that his Religion now was

in the Righteousness of Christ, Sincerity, and Uprightness.

He did bless God that it was not now with him as it was in *South-Sea-Castle*, because there he had no friends about him to do any service of love for him as now he had.

When there was some hopes of recovery, his wife asking him whether he would be willing to stay with us if God should restore him, answered, I am willing to do what God will have me, but yet unwilling to come back again into the storm.

When his friends endeavoured to keep him from speaking, he said, you restrain me, and will not let me speak for Jesus Christ, and then would weep and grieve that he was not permitted to speak as much as he would.

When he spoke of sufferings to come, he gave two words of advice, to the Saints, and those that were round about him; as,

1. To keep all things clear betwixt Christ and the Soul, and Christ and Conscience, that there might be no sin to offend Christ, neither in the guilt, nor filth of it, nor no grace counterfeited nor corrupted to provoked Christ, nothing espoused to steal away the affections from Christ, but that the soul stand clear in its faith and love, and every grace, and stand loose from duties, ordinances, neareſt and deareſt relations, that so there might be no cause of difference betwixt Christ and the soul.

That Christians should be faithful to the death, for he that indureth to the end, the same shall be saved.

Another time speaking to the Dr. returning him thanks for his Cure, told him, *Contra vim mortis, non est medicamen in hortis.*

Another time, after he had been composing himself to rest, and had slept awhile, he awoke, and said, He had

had been with *Paul*, *Harrison*, *Craddocke*, and others of the Saints deceased. At another time, that he was brought into a fine pleasant Garden, where he saw a fine Mansion house on one side of it, into which he was to go; but he was had on the other side of the Garden, where there was a thing like a Coffin made up with deal Boards, from whence he was afterwards brought to the Mansion house; was satisfied in his dream, that that was his passage through the grave to glory, and did then again say, that all would be in vain that was done to him; however did assure those that were concerned about him, that their Labours should not be in vain, but God would remember it as a kindness done to himself.

Another time he expresses himself after this manner. Sad times will come, and many of them that stand now will fall, some shall be put into Prison, some impoverished, some banished, and some put to death, and the Saints scattered, so that their differences shall be done away; when they are in their greatest distresses, then the Lord will appear for them, and will save them with a mighty hand.

In his sickness, he beged of God that he would please to continue his understanding, in which God did graciously answer him, even to the last, to the admiration of the Dr.

Did very often and very earnestly press the Saints to be of one heart, and to lay aside all their differences.

About praying for Magistrates, said, I have been blamed and judged by some Christian friends that differ from me, for that liberty I took, as if I had backsliden from my former Principles, which the Lord knows I did not out of fear, but according to my Principles and Conscience, yet do now see that in some things therein I was right, and in some things wrong; To pray for them as sinners, that God would shew them

their ſins, therein I was right, but ſince ſuch a time (naming the time) God hath ſhewed me, that prayer ſhould not be put up for them as Magiſtrates, and named two Scriptures.

On the Death of Mr. *VAVASOR POWELL.*

HEre weary Nature, and unwearied Grace,
By wayes unlike have finiſhed their race.
For under their Directors eye they tend,
By divers means to the ſame bleſſed end.
Nature by her decays accompliſht is,
And Grace by thriving brings the ſoul to bliſs;
Trouble adds wings to both, and ſpeeds their way
Unto Eternal Reſt, where's perfect Day.
This was thy prayer, to haſtens whoſe deſire,
Grace, Nature, Trouble, do in one conſpire:
Nature impair'd by Sufferings, haſtes t'entomb,
Her wearied Limbs in her great Mothers womb:
And grace grown near to Glory, brooks no more
A diſtance from her fulneſs and her ſtore;
So have I ſeen a pleaſant ſtream to glide
With gentle calmneſs to the Ocean ſide;
Adorning in his way the neighbouring Fields,
With the rich fruits which his free bounty yields.
When boyſterous Winds and Storms aſſault with force,
His peaceful ſtreams, envying his work and courſe:
As him forbidding any more to bring
Himſelf an homage to his Lord and King;

With

With whose rebuke provok'd, he ſummons wide
The ſtrength of's Waves for to controule their pride;
And heightned by oppoſing preſſeth on
With violence unto his Ocean.
Such was thy courſe, ſeeking ev'n from thy Youth,
Th: eternal Spring of Goodneſs and of Truth.
Refreſhing others with the influence
Of Chriſtal Living ſtreams, deriv'd from thence:
When wrathful Tempeſts unprovok'd did ſwell,
Striving thy labouring mind for to repell
From her juſt courſe, this made thee ſpeed thy love
To Freedom, Reſt, and what is elſe above:
There full repoſe, light, truth and peace do bleſs
Thy welcome Soul with ſacred happineſs.
Nature now faints no more, nor doth Grace grow,
And Trouble's left behind us below.

Upon the Death of that painful and Laborious Servant of Jeſus Chriſt in the Work of the Goſpel, *Vavaſor Powell*, who died the 27 of the 8 moneth, 1670.

Like to the ripened ſhock of Corn that's brought
Into the Barn, or like a Ship full fraught
With Indians riches, which through raging Seas
Ariveth at the Harbor of its eaſe,
So Vavaſor *was gathered into reſt,*
With Heavenly treaſure, being greatly bleſt.
A tried faith more pretious then the Gold
That Ophir *yielded* Solomon *of old,*
A patience wrought by Bonds, to ſuch degree,
As made him triumph over miſery,
Heavenly experiences, from patience gained,
With ſuch a hope, as maketh not aſham'd,

Did fraight this Pinnace, which with furled Sail,
Safely is entred now within the Vail,
Where all the Saints shall Land, Though Billows swell,
Opening their Jaws to swallow up like hell.
Yet know proud waves, although you rage and rore
You shall but break your selves against the shoare,
Then be encourag'd you that spread your sails,
On foaming furyes, blown with various gales,
To make a happy Port you need not fear
Whilst you with Vavasor your course shall steer.
If the Olempick Agonists did fight
And run, and wraſtle, with their utmoſt might.
If they did think it of ſo great renown,
To win the prize, though but a with'ring Crown,
If they did ſtreine and ſtrive with all their powers,
To wreath their heads about with fading Flowers,
Then ſurely Heaven, and a Crown of Life,
Is worthy of a Chriſtians greateſt ſtrife.
Thus Powell thought, and therefore did ingage
'Gainſt Sin, and Satan, and a wicked age.
And like a Rock that is aſſaulted by
Impetuous waves, yet lifts his head on high
As unconcern'd, and makes his ſtanding good,
Againſt the batteries of the Ocean Flood,
So Powel helpt by an Almighty hand,
In perils, priſons, deaths, unmov'd did ſtand
In the Lords work, until he gave that call,
Come up to Heaven, and reap the fruit of all.

An Achroſtick upon his dear deceaſed friend.
Mr. Vavaſor Powell.

V ain World, to undermine unto thy ſhame,
A ll thoſe choice Pillars that bear up thy frame,
V nto approaching Chriſt, when they ſhall fly,
A ll thy proud pomp in fiery flames ſhall lye,
S lighted Ambaſſadors, when called home,
O ften beſpeaks great evils for to come,
R epent then perſecutors, and be kind,
P owell hath pray'd that you may pardon find,
O h now theſe offers of ſoul ſaving grace,
W hich he from Chriſt proclaim'd, do you imbrace.
E ntred he is to glory, through that way,
L aid open by him, whilſt he here did ſtay,
L ove thou the Paths of Life, in this your day.

An Elogy on the Death of the Precious and Faithful Servant of the Lord, Mr. Vavaſor Powell, *who dyed in Priſon for the Teſtimony of Jeſus Chriſt.*

TRiumphant holy ſoul at laſt ſet free
By Order from above, to Liberty,
Moſt Glorious, from Bonds of 10 years date
In cloſeſt *Priſons*, Caſtles deſolate.
In *Jeremiahs* Dungeon, and with *John*,
In Patmos Iſle Brother Companion.

Th' Accuſers charge the ſame pretended crimes
For witneſſing 'gainſt *Sodom's* ſins o'th times,

For the word of God, and Teſtimony true,
To Jeſus Chriſt, and what Obedience due.
To his bleſt Goſpel, Kingdom, Government,
O're Saints and Nations in eſtabliſhment.

England with Sackcloth gird thy ſelf, lament
And howle, who ſtoneſt zealous *Prophets*, ſent
To call and warn, and witneſſes doſt kill,
To ſtop their mouths, thy meaſure great to fill,
Thy day is come, year of thy viſitation
Thy bloody ſins preſage thy deſolation.

Lament benighted *Wales*, thy Prophets gone
Who or'e thee us'd to weeps and ſtill bemoan
Thy ſins and ſouls, when willing hearts did fly
(*Like* Doves to th'windows) to's bleſt miniſtry
Cry out, my Father *Iſraels* Chariots gone,
The Horſe-men alſo, and I'me left alone.

Where is *Eliahs* God? Oh cry let ſome
A double portion of his ſpirit come
On mournful watchmen left, whoſe ſouls do give,
The Lord no reſt, till Zions glory live,
Here is the patience of the Saints that keep
Chriſts teſtimony till they fall aſleep.

Victorious ſoul, hence from thy labours reſt,
Thou dying for, and in the Lord art bleſt,
Thy ſoul made up of love, and not confin'd
To narrow judgment, but with Saints combin'd.
As Saints in tender, ſweet Communion,
Still mourning after all their Union.

Under the Altar now thy blood doth cry
How long? till Chriſt ariſe to victory.

Mean

Mean while white Robes are given thee untill
The laſt ſore Plagues the Nations ſhall fill.
And Saints with Crowns return, duſt raiſ'd again,
To Judge the world with Chriſt, and with him reign.

VAVASOR POWELL.

Anagram.

Up al leau' Sorow.

V nto thy long'd for Jeſus thou art fled,
A ll Saints the while lamenting thou art dead,
V pon them yet methinks I hear thee call,
A Las why weep you I am out of thrall?
S ouls where I am do *Hailelujas* ſing,
O haſt and follow to attend your King.
R eſt thou ſweet ſoul in thy eternal joys.

P oor mortals what have we but tranſient toyes?
O nce thou didſt live to Preach thy Saviours grace,
W ell now rewarded with his glorious face.
E nvy did haſte thy joys, create our woe.
L ord pardon them that know not what they do.
L et us turn grief to care, lift up our hearts,
Thou art ſecure, may we ſo act our parts.

An Epitaph.

A Corps lyes here whoſe ſoul's above
Debaucht mens hate, devout mens love,
The Welch mens friend, the maul of ſin
Who wooed all, did many win,

With-

Within this Grave, one lyes inhum'd
Whose prayers the prisons had perfum'd,
Haunted by Nimrods in his Life,
Waits for the joy of the Lambs wife.

In Honourable memory of my Esteemed Friend
VAVASOR POWELL.

Acrostick. Anagram
Pale Sorow Vale.

V ain are those hopes fixt on best things below,
A s providence by proof this day doth show.
V iew well this Tomb, there resteth in this place,
A Cabinet of Gifts, experience, grace,
S o famous, faithful, forward in Gods ways,
O ut doing most, 'bove most deserving praise,
Reaps now rewards, is crown d with conquering Bayes.

P owell the great Apostle once in *Wales*,
O n stubborn hearts his Doctrine much prevails.
W ith dexterous skill, and with admired success
E ach Sermon Preacht abundantly was blest,
L abouring and suffering till his strength did fail,
L et all mourn moderate, but *Pale Sorow Vale.*

Vailed first in flesh, then Prison, now Earths womb
Possess thee till Christ glorious day doth come.

Upon

Upon the Death of that Faithful Servant of the Lord, and conſtant witneſs of his truth, Mr. Vavaſor Powell, *who dyed a Priſoner of the Lord, the 27 of the 8 moneth,* 1670.

VAVASOR POWELL.

Anagram — *An other.*

V. P. *a ſavor well.* — *Lov's paver a wo.*

V aliant for truth on Earth, a good degree
A mongſt Gods worthies was attaind by thee
V aſt was thy knowledge, thy experience ſuch,
A s few there are do equalize by much,
S o *Wales* thy native Country can tell,
O f how great worth, how much thou didſt excell.
R eproach'd, however thou didſt *Savour well.*

P roved thou waſt by tryals manifold
O re, now refined into pureſt Gold,
W eeping we're left, thy ſable ſhrone about
E ach thought of thee a freſh ſigh ſending out,
L ook here *Lov's paver* hath to death reſign'd
L ook once again *a Wo* is left behind.
Unworthy world, thou in it couldſt not reſt,
Paid off thy ſcore, receiv'd th' *quietus eſt.*
If I would chooſe how I diſcharg'd would be,
Fain would I chooſe a like diſcharge with thee!

On

On Vavasor Powells *death, a Memorial by a Friend, in three Elegies.*

I.

Victorious cruell death! O greedy grave!
Ambitious still the sweeteſt blood to have;
Vain's thy aſſauit, th'aſt here but loſt thy ſting,
And now among the juſt his ſpirit ſhall ſing.
Sure thou'rt deceiv'd, this partial victory,
O're fleſh and bones; the holy ſoul made free.
Releas'd at once from fleſh, and priſon too,
Powells diſcharg'd; which Power refus'd to doe.
O kind and friendly ſtroak! what death kind grown!
Well wis it ſaid, and true! even deaths our own.
Ere long, how he eſcapt, his judge will trie,
Life, ſuckt by long confinement, makes a cry.
Vile age, the vertuous ones thus to ſuppreſs,
Promoting vice on high and wickedneſs.

A Threnetick for Sion:

2 *Elegy in* 12 *Odes.*

1. But ſtay what's this? ſomething's amiſs,
About this guilty City,
Hark what a cry, ecchoes on high,
Which few hear, fewer pitty.

2. The voyce is *Sions*, among the Lyons,
And in the Leopards Denns,
Alas ſhhe cryes, where ſhall my eyes
From tears be wip't, and when?

3. My

5. My ſighs and ſorrows, by tears plough Furrows
Upon my face; it grieves,
That widdows ſcorn, muſt thus be born,
VVhilſt yet my husband lives.

4. At once affected, and yet rejected;
VVhat bought and ſold again?
By bloud once ſav'd, yet now inſlav'd
To fierce and bloudy men?

5. Ah what's the reaſon (in ſuch a ſeaſon)
Of hopes of prayers and tears?
Our lights ſo miſted, and bands ſo twiſted,
And yet, loe greater fears.

6. That Turtle Dove, Chriſts only love,
O're flames hangs in ſuſpenſe,
My ſons deceaſe, and griefs increaſe,
Gods anger's more intenſe.

7. My helps are gone, and now I've none
To take me by the hand,
The beſt are taken, the reſt be ſhaken,
O't puts my loyns t' a ſtand.

8. Sure 't bodes a ſtroak, if God revoke
Embaſſadors of peace:
Our days ſoon end, if to contend
His ſpirit (our lights) muſt ceaſe.

9. Ah dying Nation! watchmen their ſtation
Muſt leave and warn no more;
This is the ſting that wrath will bring,
Thy judgments at the door.

10. Thy *Bartholmew*, cold ſweat, adiew,
VVinters approach impart

How

How fast thy day posteth away,
O't strikes me to the heart.

11. But yet is hope, if God with sope
Thus wash our spots and bloud,
Light will return, dross only burn,
All this is for our good.

12. Though *Jacobs* glory be transitory,
Though thin and lean his flesh,
Yet from his Urne, there shall return
A rose more sweet and fresh.

---

3 *Elogy is* V. P. *Encomium, or Character.*

BY stock he was of *Welsh* descent,
In stature mean, yet meek, content.
In holy tongues, and learning, he
Commenc'd to very great degree;
Some 30 years to Christ estrang'd,
And then by grace was call'd and chang'd;
He labour'd in Christs Ministry,
And many a soul thereby set free,
A learned Tongue and skill he had
To speak for Christ, to good, and bad:
Though to die childless 'twas his Lot,
To Christ he many a soul begot:
His parts were quick, yet lowly minded
With vain applause not swell'd or winded;
A man of sorrows, prayers, and tears,
Long suff'ring under wrongs and jears;
Most apt and ready to forget,
Affronts, assaults, many and great;

His labours in his Gospel station,
Found universal acceptation.
And though of such we 'ave got so many,
He might as ill be spar'd as any.
Failings he had, but where is he,
From more and greater, that is free
His bonds bespoke him, fully known,
At utter odds with *Nimrods* Throne;
He lay confin'd, the Oath about,
Till Angels came to fetch him out.
In's sickness (though't gave little rest)
His witness (even at last) was best.
He hated both the beast and whore,
To's death (as through his life before)
His glass was run, his bonds death breaks,
And yet behold (though dead) he speaks,

In 1000 that his grave attended, mind
What Epitaph he left ingrav'd behind.

He liv'd desir'd, and dy'd lamented,
Death him requir'd, his bonds prevented.

Per J: M.

An Epitaph upon that faithful Miniſter, and eminent Confeſſor of Jeſus Chriſt, Mr. V. P.

VAVASOR POWELL.

LYes here enterred who was a ſucceſsful Teacher of the Paſt; A ſincere witneſs in the Preſent; A choyce example to Future ages. Who which he being called to ſeveral Priſons, was their tryed and found faithful, would not accept Deliverance, expecting a better Reſurrection, in hope of which, he finiſhed his Life and Teſtimony together, in the 11 year of his Impriſonment, and in the 53 of his Age, *Octob.* 27. 1670.

In vain oppreſſors do themſelves perplex,
To find out acts how they the Saints may vex
Death ſpoyles their plots, and ſets the oppreſſed free,
Thus Vavaſor *obtain'd true liberty,*
Chriſt him releaſed and now he is joynd among,
The Martyred ſouls, with whom he cryes how long?
Dan. 12. 13.

FINIS.

Errata's.

Reader,

Through much difficulty in attending the Preſs, ſeveral Errataes have hapned, which be pleaſed to mend with your pen, *viz.*

IN *Pref.* page 2. l. 7. *for* Narraritical r. *Nazaritical*, p. 10. l. 12 *for* Gou r. *God*, p. 14. l. 8. *for* Preach r. *Preach him* p. 16. *for* Char. Herte r. *C. Herle.* p. 29. *for* ſeen down r. *ſet down*, p. 44. l. 4. *for* our fold, r. *one fold*, p. 44. l. 6 r. yet as the generality or body of that Nation. p. 39. *for* and Chriſtians, r. *Oh. Chriſtians*,

p. 41. l. 4. *for* due ſin, r. *one ſin*, p. 44, l. 23. *for* due end, r. *one end*, p. 37. *for* by Chriſtians, r. *of Chriſtians*, p. 55. l. 7. *for* ſafety, r. *ſafely*, l. 11. *for* he, r. when he, p. 47. l. 11. *for* judged, r. *judge*, p. 48. l. 12. *f.* prodeed. r. precead, p. 61. l. 6. *for* ſo moſt, r. *f.* the moſt, p. 62, l. 19. *f.* ordinary, r. ordinarily. p. 67. l. 33. *f.* even, r. ever, p. 68. l. 22. *f.* be, r. may be, l. 24. *f.* a time, r. in a time, p. 83. l. 3. *f.* comfortable, r. *comfort*, p. 85. l. 14. *f.* thereon, r. therein, p. 91. l. 15. *f.* profits. r. *Prophet*, l. 28. *f.* amuze did amuze, p. 97. l. 9. *f.* my Lambs, r. thy lambs. p. 114. l. 8. *f.* accrued r. occurred, l. 36. *for against*, r. againſt ſin, p. 115. *f. of* churches, r. *of* many Churches. p. 118. l. 13. *f.* I know, r. I know him, p. 123. l. 5. *for* go out, r. got our, 126. l. 7. *f. Scared* r. *Seaſed*, p. 127. l. 4. *f.* diſcuſts, r. diſmiſt, l. 26. *f.* where, r. where he, l. 27 *f. their* r. their had, p. 181. l. 13. *f.* real, r. ſeveral, p. 187. l. 13. *f.* anothey, r. any other, p. 190. *f* uſald, r. cold, 144. l 22. *for* provoked r. provoke, 202. l. 3. *f.* haunted, r. hauled, 203. l. 14. *f.* ſhrone r. ſhine, p. 204. l. 5. *f.* this r. tis, p. 207. *f.* adiew, r. and dew.